

NYPL RESEARCH LIBRARIES



3 3433 06740546 8

YOUR LIGHT

THE EVENING AND THE MORNING



APR 2 1915

Bowman

ZEC

YOUR LIGHT

"THE EVENING AND THE MORNING"

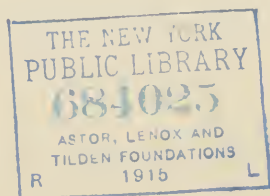
BY R. H. BOWMAN

tv



MONFORT & CO., PUBLISHERS
CINCINNATI, OHIO
1915

S.G.



Copyrighted by
R. H. BOWMAN

NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS
1915

PREFACE

Should we take preachers and priests to task, or let God be their judge and deal with them? The life of lust and shame that brings many of them to the jails, penitentiaries, gallows and electric chair, sets an example that keeps thousands upon thousands from the faith in Jesus and the Word of God, or the Gospel. God made all things that were made, and said it was very good. Though bad is present, there is good and light in all things. Though preachers of the Word of God fall and set a bad example, it is with each one of us whether to follow their example or the Word of God. The Word of God is intrusted to them to give to the people; they of all men are responsible to their Master. It takes time to put up big works or rebuild a wrecked city; so it may be wise and best not to be too outspoken in regard to some preachers' examples and man's lusts of the flesh.

God says: "You can not follow the flesh and follow Jesus." He says: "Seek and ye shall find." So if the preachers are a help to us to find and understand the Word of God, their work will not have been in vain.

God says: "The lukewarm will I spew out of my mouth." All things have their time and season, and bring the office of discretion into subject matter.

We all differ more or less in our understanding of the Word of God, written or flesh. Subject matter to help us in our understanding that is thrown down by some is picked up by others. The true message or light of God, no matter from whence it comes, will not be accepted by the world. Salvation is for them that want it. Jesus says he will appear to them that look for him, which is to keep the commandments of God, and faith in Jesus as their Saviour. Jesus was crucified on

account of his words and works; his words were truth and his works righteous. He was not accepted by the world when here in person, not being of the world. Neither will his words and works be accepted now, he being in the spirit and not in the flesh.

"The worldly can not discern the spiritual." But in due season the Spirit will conquer where the flesh failed.

We are an easy-going people, willing to forgive and forget, which in itself is of high and noble character. But it leads us to neglect and overlook important matters. When coming before God it will not be *our will*, but the law of God that will have to be complied with; in which "judgment will be laid to the line and righteousness to the plummet." In them that follow the world is the light of the world. In them that follow Jesus and his disciples' examples is the light of God. The worldly can not receive the light of God.

"The earth has he given to man," and man is the prince thereof. When a person falls we say it is weakness. What is the weakness in? The weakness is in the faith in Jesus. He who is strong in the faith in Jesus will not fall.

Jesus is the Rock that can not be shaken; he is the Anchor that holds fast; he is the Light, in which no one stumbles.

"Rock of Ages! harbor of safety.
Anchor of hope! safe in storm.
The strength of the world is Jesus.

"The stars twinkle! heavenly lights.
The sun shines! glorious orb.
Jesus, the light of the world."

This work is meant to create thought, study and reason, in which each one may write his own book, looking ever to Jesus for help and light. All things brighten in the light of Jesus.

R. H. BOWMAN.

INTRODUCTORY

This book is issued as a condensed work of the two volumes, "Your Credit," a reasoning on paradise or heaven.

In this busy world people have no time to read religious writings of any length; all are kept busy keeping up with the worldly procession; so this book will give a synopsis of the work published before.

May it awaken thoughts and reasonings of a future life and a desire therefor.

There is health and wealth, peace, plenty and safety, brotherhood and liberty, contentment and happiness for all if we once get into the right channel.

The writing in this book is not meant to stir up the people and turn them against each other (though Jesus says, "I came not to send peace, but a sword." His will be done), but it is meant to bring us closer together in love, friendship, brotherhood and *understanding*. The book is meant to be free to you as far as the writer is concerned. Though copyrighted, it is merely to have it on record. It is meant to stir up the higher faculties and feelings, replacing the laying up of earthly treasures, that pass away, by the laying up of heavenly treasures, that live alway, and in the harvest gather that which was sown.

I am thankful to all that read this book, and beg pardon for anything that might seem ungentlemanly or offensive therein. The writer is your humble, well-meaning servant.

The plain truth is called vulgar, but truth is the only thing that counts with God. "The lukewarm will he spew out of his mouth." They that are ashamed of the truth are ashamed of God, and can not see the light or glory of God. To hide from truth is to hide from God. They that are in shame get offended at the truth.

Spaces and blanks are for rest, and time for thought and making notations, especially your exceptions. At the end of your reading or study, please write your findings, or own understanding, on paper and paste it in the back part of the book, or at places within the book. Let us all become thinkers and writers; if you have received light from the book, pay your debt by adding your own light to it and build it greater. Do not erase anything, but add to it; read and pass it along. Let the new bury the old; cover it up, but do not destroy. Let the old roots fertilize the new and keep them growing.

God, in turning the world upside down, will give us a new understanding, in which the new will cover up the old and sprout many plants.

It is not what one does, but what we all do and help. Always remembering that what we give unto others we give unto God, and will be our reaping in the harvest. That selfishness adds nothing.

The more of the writing in this book you prove to be wrong, the more knowledge and greater and truer light you will add. Add something and sign your name. Your help will be recorded in heaven.

The tree is known by its fruit; by that which it produces, and not that which is plucked from others. "Cast your bread upon the waters; it will swell and return to you in after days."

YOUR LIGHT

“The Evening and the Morning”

CHAPTER 1.

The mind is its own light; it sees good or evil to the extent that itself is good or evil; it is the substance or eye of the heart and brain.

They that do wrong unto others because they don't like them, is not that they do not like them, but because they hate themselves, for in the resurrection, the day of judgment, it will stand against them, and will have to be paid. God gives honor (reward) to whom honor is due; so must we, regardless of self.

“I believe in the forgiveness of sins.” That when a wrong is, or has been, atoned for or repented of it shall be wiped away and forgotten, to be remembered no more. To have it forgiven without atonement made or debt (transgression) paid would be to make void the law of God. The law of God and man is that the transgressor shall suffer.

Without this law no improvement or advancement could be made, and life would be without realization.

It would make void God, and life beyond instinct. No wounds could heal, no suffering overcome.

There is but one God, there is but one law. “Thou shalt have no other God but me,” neither any other law but mine (God's). “The sinner shall die” (grow weaker).

The Holy Ghost (mystery of life) was the Spirit (mind) of God and Christ in

making man. Man when perfect will be the Holy Ghost (wholly ghost), one with the Father and the Son, life eternal, with understanding and power to create, and rule all the worlds, and in them is.

To understand and have power to create (make) and fulfill wants and desires. (Perfect knowledge.)

CHAPTER 2.

This earth and life is God's farm and school to grow a good man (Godman) with knowledge and power.

If the Socialists and labor unions mean well let them establish manufactories and sell things at cost of production. To consume without producing is robbery! “The thief shall die in the day of judgment, when all things must go to its own and be without mixture.” They must be cut off, or out, in our life on earth so as to save them from death in the resurrection. Cut out the parasites and all things will go to a normal state, basis and life. With modern machinery, all doing their duty, very little work would be required; peace and plenty would be assured. Each rewarded according to their work. No work, no pay, would insure justice and equality. And Jesus, righteousness, would reign. Peace and safety, love and happiness be our lot.

Time for pleasure, or off duty, would always be at command on an equal with

all. On a just and equal basis, or regulated system, a person could fill two places in less hours and easier work than he can fill one now. It would always insure time off if labored therefor. This earth is our labor (duty) field; heaven is our home.

All killing by torture must cease; vegetables, grains and nuts must become the food of man; nuts to take the place of meats, butter and milk.

Blood is an intoxicant.

"The earth, and dominion over it, has He given to man."

Man is Satan; hell is the suffering created by him, the punishment or paying of debts for transgression of the law of God. "The transgressors shall surely die" (punished, even unto death).

CHAPTER 3.

"God will turn the earth upside down." The earth is man; this life was created to make a perfect man (Godman). Man must reverse his ways. He must change his ways, for his ways are wicked (death). Instead of lying, deceiving and robbing his fellow man, it must become his aim and object to be honest, upright, and giving to his fellow man. Christ says that he that gives his life for him shall find it; and he that seeks for his own life shall lose it. As we do unto others, so we do unto Jesus; it is life and will be returned in the resurrection (it is planting, and reaping in the harvest). God says: "As you do unto others, so will I do unto you. Life is in the resurrection, and Jesus is the life." What we seek for and take unto ourselves will perish, for life is not in us; in flesh and blood is the manifestation of life. Life is in the resurrection, in the harvest; this earth made new, and life in the Spirit; a life not of brain and

muscle, but of mind and will; conception of each and coincided by others. That which is determined in His name (law) by witness (agreement with others, or covenant) shall become established. He says: "I *will* create new heavens and new earths. I *will* be your God and you my people."

The will is supreme; it is the force and power of the universe. Jesus says: "They that do the will of my Father in heaven are my sisters and brothers." Are like Him, and in Him the knowledge and power of the universe.

CHAPTER 4.

"The dead (asleep in Jesus) know not anything." They rest in Jesus; he watches over them. The dead in Satan never sleep nor rest; they are the spirits walking the earth seeking whom they may devour.

They are the deceivers and liars of the world. Not that they are willfully destructive, for the heart was made in love, and the mind to conceive to build higher; but they do not understand. Their thinking to deceive and devour others is their not understanding God, the law of life. In their thinking to devour others they devour themselves. God has made us all equal; no one can permanently have or keep what belongs to another. What one destroys, he destroys of his own; destroying, he shall be destroyed. "Dying, thou shalt die." It is the law of our life (God). So in the harvest (end) all that is of a destructive or impure nature destroys itself; all impurities burned up in the lake of fire; the earth melting in fervent heat. The earth and all life will be cleansed; impurity and wickedness is its own ending, for in it is death. "Dying, thou shalt die." To be thoroughly

purged or purified it must be burned up. As the reward of the destroyers or of destruction is death, so the reward of the upbuilding (laborers) is life. As the evil (unclean, impure) spirits enter the ignorant and weak body of man, so do the pure and clean enter the body of Jesus; the flesh-and-blood man passes away; Jesus, the Spirit man, lives forever. They that understand God have power to resist temptation; the law, Jesus, is their strength, sent from God. They that know him not are weak and the evil (unclean) spirits find a home or place in them, and are big devils and little devils, according to the number of evil spirits they harbor or possess, and in the harvest (end) will receive their reward (gather the reaping of their sowing).

CHAPTER 5.

They that live off of their fellow man and they that labor only for this world's goods and satisfying of the flesh are without God (understanding or true light) and without hope of eternal life in that state. "There will be weeping and wailing and gnashing of teeth." No one can enter heaven without understanding the law of heaven (God).

No one can fill a position he knows nothing about. They that know not God will in the resurrection "be as though they had not been." "No one cometh to the Father but by me" (understanding the law). There are big devils and little devils on earth, so there will be rich and poor in heaven; all will be rewarded according to their labors.

They that in this life harbor two evil spirits will in the reaping suffer more than he who harbors or possesses one evil spirit.

In others we reap, in ourselves we die (decay). As we do unto others, so will

we reap. He who takes from another, the same is required from him; he who mistreats or is unfair to others, the same shall be meted out to him.

The law of God (justice in full) is an even balance before it can be life or death; in the harvest it will be separated, become unmixed, conscious or unconscious, animate or inanimate. In our transgressions we do not understand God in full; we do not know the extent in repentance or the full power of the Saviour's blood. Jesus died; suffered the pains of death to save sinners. It is reasonable to believe that during the millennial age Jesus will reign on earth. The true understanding of God, the law, will be given to man in a clear understanding, that the wicked make atonement, or repent, casting out the evil spirits, that they enter into unclean flesh as the swine, flesh after their own kind, and in them be destroyed. Jesus cast out unclean spirits, saving the possessors, while the cast-out spirits were destroyed. It is reasonable to believe that the wicked, in forsaking their wickedness, will save their own souls and the unclean spirits from further torment, the Saviour's blood being a purifying and saving power.

There will be rich and poor in heaven, the same as on earth. None will be poor; all will be rich. Men will be as the stars of heaven and shine forth as has been their work while in this life. Man having the opportunity to do good to his fellow man and receiving his love and praise, will by neglect of so doing be that much less in the kingdom of God, or shining star in his crown.

CHAPTER 6.

The rich of earth will be the poor of heaven. In taking the products of labor and adding it to themselves for earthly

life they will be of that life; having neglected to do unto others as God commands, they have no credit or account with God, and in the accounting or settlement will have nothing to their credit.

Riches of heaven will be love and praise of the living creatures there, and will be from others; in others we reap, in ourselves we perish. "As we sow, so will we reap." Our name is in the Book of Life. Will we have our page full, partly full, or will it be a blank? Only that which is of credit or good will be kept; our credit will be according as has been our work for God in this life, the life created to grow heaven life in liberty and love (God's law). Only in that which is done for God, doing his commands, and that which is given to his children, lies love and praise. The rich, consuming and not producing, find their life for their own sake and will lose it. The poor, producing and giving to others, though their enemies, labor for Jesus, or the lives of others, and in it will find their own life. The rich are fed, clothed and sheltered as well as the poor; "the sun shines on the unjust as well as the just." In the resurrection will be the separating, each to its own, kind after kind. While there is life there is hope, even for the rich. God says: "Love your enemies; do good and be just to them that are mean and unjust to you."

CHAPTER 7.

As long as there is capitalism there will be anarchism, for capitalism is the parent of anarchism. It is not a disease or madness, but it is a weed sown by the enemy, the unclean spirit in man; it will grow for a time like all weeds (transgressions against the law of God, nature, or own self), and will in its own time

mature, or ripen, and will be gathered or reaped in its order; the end thereof is death, by its own self or its own poison, or production. In this, as in other things, we must get turned around; we must destroy the snake if we want to be safe and free from its bite and poison. We must destroy the seed if we don't like the weed. The end of man will come, not in an unnatural way, or that God will destroy him, but that he has set his seal (voted) that the poor and weak children, born of women, shall be slaves and servants to the rich and strong; that they shall be robbed of their labor until their cry will go out for its products, and in so doing shall be shot down; the mother by her son, the sister by her brother. It is the sanction and seal of man to have it so, that the strong and rich shall have the right to protect themselves against the poor and weak, even by killing them, to save their stolen goods. It is the voice, prayer, or petition of the majority of the people, and it will be so. God answers our prayer; he bends to the will of the majority in their freedom to rule on earth, for "the earth has he given to the children of men," and man is the prince thereof.

Jesus says: "No man can enter into a strong man's house and spoil his goods, except he will first bind the strong man, and then he will spoil his house." Satan must be bound and his house and goods given to the rightful owners. Not that they shall be taken from Satan, for Satan has nothing of his own; but that things shall be restored to the owners and righteousness prevail, which will be the reign of Christ. Christ shall reign until he has put Satan under his feet; then will the kingdom of God be set up. There will be a time of trouble, for Satan will fight.

CHAPTER 8.

Jesus says you can not follow the flesh and follow God. Man (Satan) says: "I will follow the flesh." God says: "If you follow the flesh you must surely die." Man (Satan) says: "If you follow the flesh you shall not surely die." God says: "Satan (man) was a liar from the beginning. The word of God is *truth*" (God). Satan (man) tempted Eve and told her they would not surely die. They disobeyed God and death grasped the human family (we are in its grip). God says the iniquity (disease) of the father passes to, or on, the children unto the third and fourth generation, so it will take that long to weed out the impurity, or death, within us: follow, or obey, God for three or four generations.

In our disobedience we all die, and prove God's word true; in it we prove death. Will we follow and obey God for three or four generations and prove life, once for all? God made woman for man's helpmeet and an holy purpose, and not for man's use, solely for the gratifying desires of the flesh, as he claims. God says he will turn the world upside down. He will in time put the blame of the first transgression where it belongs, on Adam, the first made, and head of the house. He was a liar from the beginning, but the truth will yet be known and save humanity.

The language of the Bible is largely "symbolic and parabolic." If we are wrong in the start out, we are wrong all along the line. The serpent crawling up the tree trunk and housing himself in the crotch and limbs of the tree and holding it within its coils—what is the interpretation of it? Why are our preachers silent on the interpretation of the main and only first cause of the sins (hell) of the human family? Is it be-

cause they are the king serpent? Like our kings and lawmakers rob the laborer, taking the fat out of it for themselves? What is the eating of the forbidden fruit that signs its own death warrant, *sure death*?

Is God a just and merciful Father? If so, would he create an earth and make beings therefor and give them dominion, then find an objectionable person in his own dominion, cast him on earth to tempt and harass its inhabitants beyond bearing, then punish them for it? Is it not about time that Satan, the liar and deceiver of this earth, is shown up? God says: "Thou shalt not tempt." Could he be God and send a tempter among us? Is it not reasonable to believe that man in his own free will and power is the Saatan of this life?

It says: "They shall run to and fro, and knowledge shall be increased." Not that men shall run to and fro, but that understanding and study of men shall pass between men, and increase knowledge and understanding, as by rural routes and parcel post. Books, papers and literature will reach laborers of God's work, and thought and study will be exchanged and knowledge increased. Nothing is changed or abolished. These words are used so we in our darkness may understand. If anything is abolished or changed, then the next state of its life is impossible, for it is then cut off. All things have stages (seasons); life passes or grows from one stage to another, to maturity or harvest. Nothing changes, nor is anything ever abolished; the end is the beginning, without change. "God changes not." But his life (law) is increase.

Man's understanding must be rebuked and torn to pieces, else his work is in vain. Light must be added to light or there is no increase. The mind is neither brain nor heart, but a combination of

both (or product). The heart is love, the brain is consciousness; the mind is the eye, and discerns or establishes. The will is the power or concentrator that brings it to consummation or realization; they are the organs of life, to bring forth and realize. Christ is the end of the law (himself). When this earth life is finished, it will be God and order; the Father and Son, our Lord God, all things under the Father.

CHAPTER 9.

Man did not elevate or rise from the ape or monkey, for man fell, and is not as high or manly as at first creation or making. "He was made a little lower than the angels" (the next in line to the angels).

If he had risen he would be above the angels; but he fell, and is now below the ape, the lowest of man form. But he shall rise again from his low state and be restored to his first making, and rise above the angels; be the man-god designed and determined by God (an intelligent being of the highest order), far above the angels, for God is above the angels; "he made them also." We shall be like God, so we will be above the angels. To think that man elevated or sprang from the ape is unreasonable. Man was made in a reasoning mind and endowed with creative powers, and set free, and in this state can rise and fall. Other creatures do not change or rise out of their first creation. Man is nearly as low now as he was just before the flood, when his low and impure state destroyed him. If he does not turn from his downward way he will soon be destroyed again. God's words will again ring in the ears of man: "*All flesh has become defiled and must perish.*" God in the beginning *created* the heavens and the earth, and *made* life therefor.

The heavens and the earth are grown, they are the unconscious life. Men and all living creatures were made. Men are machines of God, God's handiwork for a special purpose, to be corrected and improved until perfect. Men, the image and likeness of God, make machines to help in their work. Man grows the materials, or extracts them from their natural bed, or growth, molds, casts and shapes the different parts (organism), places them in order, each in its respective place and purpose. But it is not life until power is applied. The power mostly through nostrils, like the feed pipe and exhaust pipe of steam. Electricity applied by two wires (nostrils), a positive and a negative, the power circuit. Water applied and discharged.

The same with wind power, an applying and a waste; correcting and improving until perfection is reached. The same with God in making man; he gathered the material from the earth; the dust thereof, in which was earth matter, or composed of earth, the unconscious matter, which does not resist being shapen.

He made out of this dust the different organisms; he placed them in a case and joined all together in their order and place, each for its purpose, yet all being a part of each other part, or help (the same as all men are a part of Christ's body); when all was in readiness he turned on the power by breathing into its nostrils the breath of life, or power, which made it a living soul (live machine), with power like its Maker; conception, reason to make, and give power. We create (grow material) and make machinery that lasts for a time; we are but a part and not all-powerful, so it does not last forever, only for its time (as each generation of man is but for a time). God is all-powerful; in

due time, by the help of man, God's help, or machines, life will be perfect and eternal, as we are gradually growing from physical power to will power (press the button), so in time all work will be done by will power. "God's will be done on earth as in heaven." When the earth will be made new, and the physical body laid away; flesh and blood be no more, but a spirit body be in its place. When all earthly things (man's machinery or handiwork, which endureth but for a time) will have passed away and be forgotten, and God's perfect work will be in its place. When tears and sadness will have given way to joy and gladness. God is a perfect, intelligent, divine being, of the highest order, all-powerful and all-wise; so his works when finished will be perfect and endure forever and ever, without end.

CHAPTER 10.

Adam was made a perfect earthly being or creature, a mortal being, not an immortal being, for he was of earth earthly, impure. Not that if he had not sinned he would not have died, but that he would have lived his time, then fallen asleep without pain or suffering, to be raised immortal (matured life) in the harvest. His disobedience brought on him disease, pain and suffering, which is death, or hell. Christ set us free, as Adam was free, and we are under the same trial, or under the same law, for God changes not. Not that Jesus by his blood saved man, but that he set mortal man free, so he would have a chance for immortality in him by being obedient to the law of God. All things in their time and order. God must first reveal the life and glory of heaven life to man before he can know or be fitted for that life; and it was to be fitted for that life that God designed him. God

does nothing in vain; he will have life for his kingdom.

"In Adam we all died; in Christ we were made alive." In Adam's disobedience death passed on all as a family. In Christ's dying was the debt paid. In Adam's transgression we were made captives of death. In Christ paying the ransom, tasting death for all men, we were set free. We were then under Christ again, and we became individually and personally responsible to him, the same as Adam was to God before he sinned. The law is the same; God changes not ("the soul that sinneth shall die"). Jesus' blood set us free, the same as Adam was set free; and all are responsible to him individually. The parents' transgressions do not condemn the children's souls, but weaken the flesh and blood; the blood is the life; to make it impure weakens or diseases the flesh: "dying, thou shalt die" (become less or weaker). The curse is on the parents for bringing weakness on the children. Christ dying, tasting death for all, he became God of the dead (captives) as well as of the living (earth and heaven's inhabitants). Christ's blood saved no one, but holds all personally responsible for their acts. The willful sinner will die the second death, or total destruction. There will be no more ransom or second trial; his works or doings in this life will judge him; the penalty or judgment is already set, and was from the beginning; God changes not.

Was Adam lost? Will he die the second death? Adam doubted; he had no proof; his disobedience proved death, and the word of God true. Thomas, too, asked for proof; Jesus did not cast him out for it.

For us who have the proof there is no mercy nor forgiveness, for our transgressions are a willful disobedience, in which the transgressors shall surely die;

die the second death, become unconscious forever. The first Adam proving death, the second Adam (Jesus) proving life, we can have no more doubt, and must stand the consequences for our sins. As Jesus, the Just One, died for the unjust, he set Justice free. As man crucified Jesus without mercy or forgiveness, mercy and forgiveness were nailed to the cross, and are still hanging, for brotherly love is not yet among men, but cruelty and injustice is still among us; but can not stand in the way of Justice. Though Justice was crucified and buried by man, it rose triumphant from the grave in freedom, and liberated to give Justice to every man, respecting no one above another.

God said to Adam: "In the day you eat thereof you shall surely die." Adam did eat, so he will surely die. For God's word changes not. And Jesus says he will destroy Satan (death). In Adam's fall all were cursed, or wounded; but not unto sure death, for Enoch, the seventh from Adam, was taken up by God. And Noah was found righteous. And Abraham was saved by faith. So the seed was not cursed unto *sure* death, and God says his work will not be in vain; so he will have life as was at first determined. If Adam must surely die for eating of the forbidden fruit, so, then, must we surely die for the same transgression. God's word changes not. "There will be weeping and wailing and gnashing of teeth." "God's word is truth."

CHAPTER 11.

When Jesus paid the price of death we became of his seed, or the seed that gave him life, made him manifest in the flesh. We were no more the seed of death in Adam, but the seed of life in Jesus, or the seed or line of Abraham,

who was justified by faith and matured in David. Jesus' blood made us a new and free creature of life, but mortal, subject to death if we disobey. We are dead or mortal until raised to life; Jesus is the life, and he, through his name, is the only way to receive life. Follow him, sacrifice our own will, the desires and pleasures of the flesh that are unholy and impure, and do the will of our Father in heaven in the name of Jesus, for he is not with us in the flesh, but in name, spirit.

In the day. Adam's time, wherein he should die. All things have their time. Dying has its time until dead, or until it is unconscious; the same as birth has its time to mature life.

CHAPTER 12.

The second Advent. Michael (Jesus) stands up to give the world more light, or a new covenant, in which the true light and last light will be given to the world, in which the word of God will be written in men's hearts. The world is ripe to bear or stand the last message. Christ's righteousness will be manifested in his select flock which he is gathering from among the nations, and his spirit in them will give the truth and light to the world. ("His truth is marching on.")

The design or plan of God in making man is to have perfect beings like himself, of divine nature and holy character, or life as his own. God could not be God in the highest did he not make and create life like himself. "He made man for his pleasure." To be a God of love and mercy in the highest he must have life like his ownself, to return love and mercy equally as it is given. Love is only in fullness when equal or full love is returned. Though God created millions of people like himself, yet he will always be the highest. Though the

Son is as is the Father and the Father bestow on him all that he has, and make him ruler over all, his Son and all his children will esteem him as their Father, and will forever hold him in that high esteem and respect, or above everything; that all came from him, and God's love returned in the same measure as given. Love returned or come back in fullness. All human beings saved by Jesus will forever hold him in that light, our shining light, our Saviour. With love and reverence in the highest to God, the Father, as our Creator, and glory to Jesus as our Saviour.

"Seek and ye shall find." Not to heed this command is very unwise. God is at all times as far away from us as we are away from him. Jesus is lost to us in the same degree and measure as we are lost to him. If we do not seek to find him, we do not want him, and he can not help us, and we can not become of his household. The more earnestly we seek him and the sooner we find him, the more time we have to fit ourselves for Christ's kingdom on earth, and lay up treasures for the kingdom of heaven.

CHAPTER 13.

In this last day (millennial age), the seventh day of the week (Sabbath), the day (year) of rest, the thousand-year day of Christ's reign, in which should be rejoicing and great blessing throughout the entire day (age), will, on account of the impurity of the flesh and not keeping the Sabbath of the Lord holy, and keeping back the wages of labor, be ushered in and partly consumed by "troublesome times such as were never seen or heard before." The debt of disobeying God's commands to keep the flesh clean and his Sabbaths holy must be paid, and great is the debt thereof. Great wealth is hoarded up,

profits of the Sabbaths; it is unholy profit; and the holding back of the laborer's wage and living in the lusts of the flesh is filthy lucre; it will consume the possessors and their goods; they will be scorched as by fire in the burning (taking away) of their holdings.

Though they think themselves well fortified behind great armies, forts, battleships, gold and silver, *these*, their power, will not save them; for righteousness, the power of Jesus, will consume them (bring them low), and if not loyal to him in their trial when they hear the true law, word of God, they will be utterly destroyed in the resurrection.

CHAPTER 14.

How long until the earth shall be purified by fire? God says: "I will make thy enemy thy footstool." Christ shall reign until all enemies are put under his feet. Jesus said: "Peace on earth, good will toward men." And he says: "Pray, Thy will be done on earth as it is done in heaven." Have these things been fulfilled? His righteousness had its reign? Is it not true that none of these have yet come to pass? And do they not all belong to the same time, or age, for their fulfilling?

Is it not reasonable to believe that the millennial age (day), the seventh day, Sabbath, or seventh year (day), is set in God's plan (work) for these to be fulfilled, the work finished? It says: "In it he finished his work and rested from all his work that he had made." How much of the Sabbath will be taken to finish the work? (He says: "Be ready, I come quickly.") And then the earth be purified by fire; all impurity be burned up; the uncorrectable of humanity and the impurities of the earth. If Jesus did not mean for these things

to come to pass on earth, would he have asked us to pray for them? Is his will not also God's will?

He shall gather the elect, a little flock, from among the people to help him rule in his kingdom on earth; and the elect (saints) shall judge the earth, give the true light of God to the people, so they may prepare themselves, or be prepared, for God's kingdom of heaven. Why do we doubt that we can not all become rich, kings, in his kingdom? Christ said he would go and prepare mansions in his Father's house (God's kingdom) for us. There are millions of stars (earths) that we can see. Is it not very evident that there are enough to give each one of God's children one and make him king thereof? That they are the mansions being prepared for us (the saved of earth), and all the installed kings be subjects of the one High King, the King of all, God, the ruler or power of all? There are small heavens (earths) and large heavens. Shall they not be ruled over according to the fitness of the king, as he may fit himself therefor while in this life? ("All shall be rewarded according to their work.") Why are these things unreasonable, or not plausible, when we have the typical or preparatory life, the same conditions here on earth? Why should we doubt God's word by his prophets of a life after this one? Is it not all within the simplest of reason? Did not Jesus prove it?

CHAPTER 15.

Is it not very reasonable that the rich and wicked, they that live off of others and they that are enemies of God (themselves), will be the poor in heaven, rulers of small kingdoms? God says he will turn the earth upside down; the people, or their misunderstanding, turned right side up; the true word under-

stood; their eyes opened; the grave give up its dead; be resurrected from the dead; from ignorance and darkness to knowledge and light, from death to life, from earth to heaven.

Is it not very evident that the so-styled enlightened people are the "Gentiles" or heathens, that they must be brought into the light of God before all is fulfilled of this life, or that for which it was sown?

Do the saved ones, they that fall asleep in Jesus, go immediately to heaven? They become unconscious. The next state is consciousness, though it may be a thousand years; it is a falling asleep and an awakening. Is this immediate in their case, be changed in a moment?

CHAPTER 16.

Have all doctrines some true light? Is the Roman Catholic Church right in her belief of a purgatory? Did Jesus cast out unclean spirits in live human beings? How did they happen to be in them, and where did they come from? Is it not reasonable to believe that they are the lost souls, or unclean departed spirits, entering the weak spots, diseased, or mind of the living beings, or animated flesh, the effects of the eating of the forbidden fruit, or first cause of uncleanness, which lives as long as flesh life lives? That it is the death, pain and suffering, destruction and dying in us, the grave or purgatory, until the last day, when the clean will be raised unto life in heaven and the unclean be cast into hell, the lake of fire, the impurities of the earth burning up, and with them be consumed, each one suffering, being punished according to their uncleanness, or the number of unclean spirits in them, being their reward?

The same as they that are raised into heaven will be rewarded according as

has been their good work. Is it not reasonable to believe that the wicked lost rest not nor sleep not, and is the reason why evil increases? Do we not see purgatory (purging evils) in our wars and butchering, and will this not continue to the end, then the tares, chaff, impurities be burned up, as God says it will?

We must not confound this flesh and earth life with spirit and heaven life. One is for a time, the other is eternal. The flesh and blood life, in its skin casing and bone props, was made or instituted for a transformation life; it was sown on earth, earthly, and here it will be finished, utterly destroyed, or made heavenly. All impurities of earth and flesh will be burned up; the pure will remain. There is good in all things, for God said it was very good after he had it made; and there will be a considerable amount of good left after the purifying fire. Impurities are what have been gathered since the fall, or disobedience of the pure; not heavenly pure, but earthly pure, in which was impurity from the beginning. That which is one's heavenly pure remains pure. In Jesus alone can it become heavenly pure. Dear Father, give us light and understanding, and help us to become pure in Jesus, we ask in his name. Amen.

CHAPTER 17.

As regards flesh life, or animated body (which is life, but is not life, for it fades away), there is a divine or holy nature (Spirit), as Jesus in us and we in him; and a human earth nature, as earthly food and desires to sustain us in this life; we in earth and earth in us; and the brute nature, we in Satan and Satan in us (evil spirit). The brute or satanic nature is the barrier (middle state) that has to be overcome, or pur-

gatory; the evil state that has to be purged. When the brute is overcome, put under foot, the evils thoroughly purged, then this state will be no more. There is but one nature, the divine nature; all else will pass away. For the fulfillment in their time, then pass away as that much work finished. If purgatory designates the state of the dead that have to be purged before they can die, bend the knee and pray to God for death, then it should answer the purpose as any other word whereby we may understand.

We must have God's forgiveness and mercy to die as well as to live. "There is none pure, no, not one."

As is the body purged from time to time in its wars, revolutions, and change of laws, so is the earth purged in its floods, and high water; and the air in its cyclones, winds, and storms, purifying the air again. There is but one life; there is but one law of earth (man) and one of heaven (God). Earth life shall pass away. We are nothing; we are without a nature or name in our disobedient state. We are creatures of habit, our own cultivating. Some preachers go into the pulpit and diagnose the case, tell all about the saving grace, then leave you to die; they dare not prescribe the cure, or practice, or take the medicine. A doctor gives remedies or treatments for the cure, no matter how bitter or how it hurts.

CHAPTER 18.

We need no "Dante" to throw the picture of an inferno or a purgatory on the canvas. It is a real, moving reality, that never sleeps nor rests; we see it night and day; it never wearies. We are well supplied with material, knowledge and methods, having lost nothing in its line from the time that Cain killed

Abel with a club. Man's way of purging impure blood. Not purging, purifying it, but spilling it on the ground and destroying it.

Do we see the reality of purgatory? Can a picture more vividly portray acts than the real life?

Do we see thousands of men (brothers) facing each other with deadly intent? Cold and privations killing some; disease and plagues killing others; bullets killing at a distance; cannons hurling shot and shell, killing in trenches and forts, mixing flesh and blood with earth and rocks, cementing the brotherhood of man by annihilation. See purgatory in the destruction the volcanoes do, snuffing out life with foul gases, dust, fire, falling buildings and rocks.

See it in the tidal waves and storms on sea, the drowning of humanity, scattering them, some in the bottom of the sea, some buried in sand, others cast on the rocks and beach, their flesh to be eaten by the fowls of the air. See it in earthquakes, cyclones and high water on land. See it in our magnificent floating palaces (our liners) crashing into each other, striking obstructions, or boilers exploding, mixing flesh and blood with the waters to feed the fish; the wrecks become houses and the bones playthings for the fishes.

See it in our explosions on land, hurling men, women and children into the air, to fall back into splinters, rocks and piercing irons; into fire and scalding waters, and frequently is repeated by a second explosion. See it in the lone prospector dying on the burning plains or in his cabin from thirst, starvation or sickness; or at his work, crushed or maimed and dying without help and alone.

See it in the wild beasts tearing to pieces and devouring men and babes. See it in the serpent's crushing coils and

strike, and insect's bite and sting; dying in agony from its poison.

See it in the degenerate torturing his victims for pleasure. See it in the home, where jealousy and a selfish heart has laid low in death some member of the family, burned homes and scattered the children.

See it in the sick chamber in the fine home, with all conveniences, help and knowledge of the world at hand, but death inevitable, without respect to persons. See it in the suffering and torture of the victim in the hand of his enemy seeking for revenge; see the fist striking the face, the hand clutching the throat, the knife piercing the flesh, the bullet plowing through flesh and bone.

See the burying alive, the head down and feet out, the body in the ground with the head out, to be stung and bitten by flies and insects until dead. See it in the devices of our civilized Christian nations, putting to death by shooting, hanging, beheading, electrocution; in by-gone days by devices of the Dark Ages. See it in our highly civilized communities and cultured society, the victim bound to the stake so he can not even move, and shot or burned to death. See it in the end or judgment day, in the balancing of accounts, of the rich and kings receiving their reward for the holding back of the laborer's wage and robbing the poor; that drives men to drink and crime, making fiends and brutes; driving the mother mad, and in her madness strangling her babies with her own hands, stabbing them to death with a knife, hacking them to pieces with an ax, scalding them to death in boiling water, roasting them on a red-hot stove.

Why this purgatory on earth? What? Have you ever tried to solve the question? Let us reason together as brothers, and Jesus will be in our midst; he is

our brother, showing us by his own example the proper way; he will guide us into all truth and deliver us from all trouble.

CHAPTER 19.

There is a first cause that brings on us all our troubles. God in the beginning said to man: "If you eat of the fruit of this tree you shall surely die." It was the tree of knowledge of good and evil. He did not trust God's word, he wanted proof, or to be shown; he did eat of the fruit and became aware of the truth; he tried lying, but it was no go. He was guilty, and the words, "Thou shalt die," stood fast. God's word changes not.

What was this fruit that Adam plucked and both ate of? It is said it was Eve picked the fruit and gave to Adam; but the serpent was "a liar from the beginning." What was the fruit that they ate? We are told that it was an apple picked from an apple tree. God's word changes not. If it was death to eat an apple then, then it is still death.

Then why not destroy our apple trees and remove the temptation? We have that privilege, for we have dominion over the earth and what is in it.

Most all the Bible writings are "symbolic" or "parabolic," and are for us to interpret, get understanding out of.

God created us with reasoning minds. In Adam's disobedience and lying "darkness came upon the earth, and gross darkness on the people."

Adam still holds to his lying and tries to deceive; he hides from the truth. Does the fruit or tree suffer pain and torment, or is it the flesh and man that suffers?

God changes not; kind after its kind. If it is the flesh that suffers, then it is the flesh that was eaten, and its poison

causes disease, and when finished is death. Is it not reasonable to believe that the tree and the apple is a symbol, that the apple is the highest fruit we desire? What is the fruit that man most desires, that has corrupted nations and thrown down principalities, for which all the crimes, cruelty and torture were committed that we have record of? And the tree in the midst of the garden. What is the central figure in the life of man? Is it woman? The eating of the fruit of *that tree*, is it not eating of her flesh and blood, the *fruit* of her body? Jesus says: "Turn ye. Why will ye die?" Turn from what or to what? Must Adam (man) right that first lie? Must he confess the truth and ask God for forgiveness; obey God and turn to his first estate and live therein; march out of the wilderness into the promised land; leave the land of darkness, and the wilderness of thorns and briars, trials and troubles, pain and torture, and enter the land of sunshine, blossoms and roses, ripened grain and blushing fruit, peace and rest, love, joy and happiness—a land (state) in which sighs and tears are unknown?

God stands ready to forgive the repentant sinner that went astray through the inherited weakness of the flesh or, inherited diseases of the blood.

Why this belief that Jesus paid the debt? He gave his life nearly two thousand years ago that is to have paid the debt, yet our troubles did not end and are piling up. Is it not reasonable to believe that Christ's dying was to save sinners from eternal torment, so it may be destroyed in the harvest by fire and be blotted out forever, and his example, teaching and life be our guide for everlasting life? That the only way of escape be through him? Sacrifice or give up the life of earth, wherein is impurity, and live in the life of purity? Will the

millennial age be the day of restitution, in which the truth will go to the world?

Will the wicked forsake their wicked ways and avoid bloodshed, or keep on and make use of their preparations for destruction? Will the people of God refuse the call to arms by the rich and rulers, take Jesus for their leader, and consume wickedness by the spirit of *his mouth* (not the cannon's mouth) and the brightness of his coming (peace, safety and happiness)? It is with us. Shall we march on to hell, destruction and death, or turn and march toward heaven, peace and life? Will the selected (saints) give the true light to all people as soon as possible? For we are already in the Sabbath and do not know how much working time is left. God says: "I come quickly." He can close the work on short notice; send out his angels to "blow the trumpet that the harvest is ripe and the earth will be reaped, the wheat for the granary, the chaff and stubble for the fire."

The work in the Sabbath will not go the full length of the Sabbath, for in it God rested from *all* his work. In this millennial age, seventh day, or Sabbath, or the year seven thousand, he will finish his work and rest from *all* his work. Even the burning up of the earth will be finished in the Sabbath.

CHAPTER 20.

God says: "Seek and ye shall find." They who do not obey this advice are guilty in their innocence.

God will forgive the innocent, but the willful will be punished. We are in darkness; in order to seek to find we need a light; the light is Jesus; "*He* is the light of the world." God in his ordinances, rules or enforcements of his law or word, enforced his law to show man that *he* was God, and that there

was no other, for the law was backed up by his word, and the word by the law. He told Moses that all would have to be balanced; an eye for an eye, a tooth for a tooth, a life for a life, an ox for an ox. The wrong of any kind to another should be paid in full.

He enforced that law to let man know, or prove to man, that he was God, and his law supreme. He proved to man that disobeying his law would be punished, that transgression was sin, and the end of sin was death. He told Adam so in the start out, and he proved it throughout Adam's generation. He told Adam if he disobeyed he should die, and he made his word good throughout Adam's generation.

God said *he* would make life and would kill, create and destroy; create us in life, and if we disobeyed that life or transgressed its law it would kill us, be our death. The sentence is given in time to avoid the offense and save it from being carried out; but if the offense is committed the law will be enforced, for the law is supreme and changes or remits nothing.

Through or in the generation of Adam, by his tool or mouthpiece of Moses and others, God proved his word true, that transgression was death. He left no doubt. It is not that God killed any one, but that sin (Satan) is the destroyer.

It is not that Adam was made perfect, or pure, for he was of earth earthy, but the design, purpose and law was perfect and the word infallible.

CHAPTER 21.

God, in Adam, proved death for *disobedience* (transgression); Jesus proved life for *obedience*. Both death and life have been proven to us and we are free to choose or exercise our pleasure. Jesus came and bought us with his

blood, life, when we were dead (lost). So we became his; and he says: "But *I* say unto *you*, Love your enemies; do good unto them that mistreat you." He says: "Love God (your Creator, for without him there would be nothing) above all, and your neighbor as yourself" (without a neighbor life would be misery).

And you shall have eternal life, and the gift and power of the Holy Ghost. Understand the law of God and have knowledge and power in it. Jesus understood the law from the beginning and obeyed it; so he fulfilled it. He died, and rose from death, proving life from death. God proving death by man's disobedience; Jesus proving life by his own obedience. Jesus is our Lord. When he bought us he became sole owner, and all was under him. Listen to what he says: "But *I* say unto *you*, Love your enemies; do good unto them that mistreat you; return good for evil. And *thou* shalt not kill," which are also the words or meaning of the Father.

When Jesus gave his life as a ransom for sin he became our Master and Judge of the living and the dead; he has never resigned and given it over to man. He says: "*Thou* (man) shalt not kill, for *I* will separate the good from the evil, the pure from the impure, in the harvest, and assign each its place." The Governor or men that judge life unto death are guilty; they have no authority from Jesus, their God, to kill and destroy.

But they have a command from both Father and Son *not* to kill. By obeying the law, killing will not be necessary; it is the prevention of death and destruction. Obeying the law saves us from all unrighteousness, consequently from all the effects of unrighteousness. The law of God as to life and death has

been fully proven, substantiated and fulfilled. They that transgress are judged guilty by the law, and the sentence is punishment and death. Not after the *crime*, but before the *offense*. Judgment was set in the beginning, and justice (equal to one and all, no respect to persons) was the foundation. By not obeying Jesus, the law of life, and living in the life of Adam we pile or heap up destruction and death for our reaping in the harvest.

CHAPTER 22.

"In the fall of Adam darkness fell upon the earth, and gross darkness on the people." What do we understand by these words? Was humanity robbed? Is the meaning that Adam, having been made a being endowed with a brain to be the head or ruler of the earth, one of God's kingdoms, by the fall became ignorant and could not get the blessings from the earth that were put there for his pleasure? Where was the robbery committed that brought on him this darkness?

Did Eve rob the apple tree of its brains when she picked an apple from the tree? God says, "Kind after its kind," so robbing the tree could not affect man. Is it not reasonable to believe that it was the human tree that was, and is yet, being robbed of its brains, lessening the mental faculties by robbing them of the substance of life for their development and maturity, throwing them into a diseased, undeveloped and incapacitated state, turning their mental faculties into a different channel from that for which God made them? Viewing our life over, the discontent, trials and troubles, pains and sorrows in a land full of blessings and plenty, does it not seem that there is something wrong? What is it? Can we right it?

God help us to understand, we ask in the name of Jesus. Amen.

CHAPTER 23.

"The second advent." What does it mean? Does it mean that Jesus will give a greater light to the world (advancement)? When on earth before, he gave a greater light, understanding of God; he said he would give more after we got so we could bear it. Are the people prepared and strong enough to bear the message, or greater and final light of God through Jesus' spirit? Did Jesus finish the work of the flesh when on earth in man form and in flesh and blood (he told the Father he had finished the work he gave him to do), and will he come this time in spirit, the final life that is to be? Will his spirit gather together his elect (saints) of the earth to give the true and final understanding of God? "His word, gospel, shall go to all kindred, tongues and people, then shall the end come." Will all nations select a body of learned, conscientious men equal to the number of books contained in the Bible and have each one write the understanding of the book in their own language, then exchange his with one of the others, adding his knowledge and understanding to the other, and receiving the other one's in return, and be carried on until each one has received the light and understanding of all the rest, making plain in the language of its own people all parables and symbolic writings?

Publish each book a separate volume, commencing with the Book of Genesis and ending with Revelation, and all the volumes constitute the finished Bible, or understood Word of God, so all who read may understand the Word and receive the showers of blessings. Is the

world ripe for the message? It seems it is in a fair way of preparation.

CHAPTER 24.

The serpent in the tree with its coils around the limbs. What does it mean or signify?

Does it mean that man is holding woman captive? Will she be able to free herself and have a voice in the raising of her sons and daughters and bring them to God? Will she be able to extricate herself from the coils of the serpent? With wars and rumors of wars, distress and unrest among the people, it seems to be a ripening time and the gathering soon commence. The people are waking up to the light of justice and brotherhood, in which the people of the nations shall be the ruling power or voice of that nation, and be governments by the people, in which the individual governments shall be consumed or dissolved; in which the voice of the people will say to the rich and kings, as Jesus said: "Get thee behind me, Satan." They will take them out of the front ranks of man and assign them a place in the rear among swine, kind after its kind.

What might be understood by bringing their sons and daughters to God, might an understanding be gotten from it that money, the chief root of all evil in its improper use, shall be put in its proper place, a product to bring and increase blessings, instead of bringing robbery and murder into our homes, and increasing iniquity. Shall this life of money-making, the sole object of nearly all of our ills, or unrest, come to an end? Can the making of money bring your sons and daughters to God? The man with a surplus of money, putting it out on interest, taxing his fellow men

for helping him, where will it land him? God says: "The gold is mine and the silver is mine; as you do unto others, so will I do unto you." If we then charge our fellows interest on our money, God will charge us interest on his money. Will it be an even thing, or will we be loser?

The man that goes and collects his interest money and takes it home to use for his benefit may die on his way home; but say he receives benefits from it for twenty years; it is then cut off or lost to him, as earthly things pass away (having used it on himself). He will be in debt that much forever; all debts must be paid; so he can never pay it, and will forever be that much less. If, though, he helps his fellow that is in need, it will be returned to him in the same measure to his use, or to draw on throughout eternity; he can never diminish it. How much is he loser? Not that it would be in our money, but in the glories of heaven, an equivalent or even balance.

Will the second coming of Christ, or second advent, mean the going out to all kindred tongues and nations of the Word of God so it can be understood—books sent through mail service to all people? Will the preachers become a producing class, instead of being a parasitic class, and be brought to God, giving the true light?

God says: "I come quickly." How long will it take Jesus to get the light of God so all may understand, to all people, with the present and fast-increasing facilities? May the harvest of six thousand years' planting and cultivating be reaped in a few years? He who is the giver of God's light to the world says: "I come quickly. Amen. Even so comes Jesus (the end). Amen."

What was Noah's preaching? It says: "It will again be as in the days of

Noah." Is it not very evident that they would not listen to common sense, sound doctrine and righteousness? Is it not very evident that his preaching was foreign, or contrary to the then preaching of the preachers, and living off the people, for Noah and his family were the only ones saved?

Why weren't some of the preachers saved? If they were wrong then and it will again be that way, then why are they not wrong now? We are now in the Sabbath and closing of time.

CHAPTER 25.

How much light have our high preachers and learned men that say the earth is getting better? Does not Christ say the wickedness of the world will destroy it, that the wicked wax worse and worse until their destruction? Is it not positive that the earth (people) is getting greater in knowledge and lower in obedience? That it is obedience that counts, and not knowledge?

"Faith without work is dead." So is knowledge, or power without application in the right direction.

It is not that anything new is set forth in this book, but that man in his selfishness and greediness for earthly or worldly gain and profit has lost sight of and forgotten the word of God.

The intent is to wake man up to his higher duties, and greater profits and gain. For his earthly nature has become "corrupted, filthy and moth-eaten." The day is at hand in which all unrighteousness will be gathered together in bundles and given to the flames. At death the spirit goes to God, who gave it (judgment), and he puts it in its place, the good to Jesus, in whom they sleep and rest, the bad to Satan, to the wicked of the earth, the prince or power thereof, for they are his, and will live in him until the

end of the earth, and in its destruction (lake of fire) be destroyed. The soul is the life in the body. God's breath (spirit) makes it life and sets it free. The breath makes it life; the spirit animates it. Having the spirit of God, it is endowed with reason, animation and understanding, and in it, during its life, by obeying God's law grows the character of God, and at death (maturity) will be that life. ("Be like him.") But if it disobeys it dies; being the life and character of the body, or carnal heart, of flesh; and both body and soul die, become unconscious. God's spirit in the free being can choose for itself; as is its work, so is *it*. It will receive according to its giving, either good or bad. Jesus says: "Take up the cross and follow me." Our highly-educated, brainy, wealthy, respected and honored people, how much of the cross do they bear? They build fine houses ("white-slave institutions") in which to carry on and promote vice and prostitution, horrors and cruelty in all its forms known to criminals. They build "sky-scrapers," fine, massive structures, in which they carry on gambling in all its known ways, and devices of science and deception, in which are employed the highest brains and intellect of the land to defraud and rob the poor and ignorant; from this they draw their revenues and honor. What part of the cross do they bear? They bear the part of the cross that *they* bore that applied the lash to the back of Jesus when he was carrying the cross of Calvary. What is the difference between those who bear the cross and those who do not, the parasites that live off of others, that ply the lash? One lives for the salvation of the stomach and flesh sake, the other lives for the salvation of the soul and Jesus' sake. What show for heaven is there for the rich, the sowers and promulgators of

prostitution and crime, reeking of crimes and death? Jesus reached the fullness of life by way of the cross. He says: "Follow me; I am the only way." Then how can it be reached by way of the stomach and flesh? The preachers that walk after collections on the Sabbath day, breaking the Sabbaths, the same as all other parasites, thieves, robbers, deceivers, liars, gamblers, liquor sellers, rich and kings, live their lives for their stomach's or own sake, and not for Jesus' sake. "They that live their life for their own sake shall lose it." "They that live their life for Jesus' sake shall find it." What? Who are the brainy? Who are the ignorant? Who? What? Stop and consider.

CHAPTER 26.

God says he will turn the earth upside down; he will make it empty. The dealing is with man; he is the world, for he is the consciousness of it, loser and gainer.

Will all present doctrines be plucked up and pass away during the millennial age, or Christ's reign, and he establish the Holy Catholic Church, and that they who become members of his or that Church and obey its laws and teachings shall be saved? Is it not reasonable to believe that when Jesus sets up his kingdom on earth that he will also establish or set up his Church, that they who become members and follow him will receive the Holy Ghost, gift of understanding, and to disobey will be the unpardonable sin? Is there a Church at this time that keeps the right Sabbath and keeps it holy? Do not all churches break the Sabbath, and most times from one to a dozen ahead by making announcements of business for a special time ahead? It says you shall do no work on the Sabbath. Paul said to make

NOTATIONS BY THE READER

When you have proven the statements in this book false and misleading, and completed its incompleteness you have built a greater work! Become a builder. Rear a House unto your God. As you build it so will it be your Eternal Heavenly Habitation. God will fresco the walls and furnish it with companions, gold and jewel bedecked furniture, and light it with His Glory.

R. H. B.

NOTATIONS BY THE READER

collections on week days, so as not to gather on the Sabbath. Wherever collections are taken up, or books or literature sold or given out to be paid for, it is breaking the Sabbath, for money is the force and power in the world, and places the trust in it instead of in God. No matter what the intentions, the result is the same; money is the power therein, and money, object and work perish.

CHAPTER 27.

Jesus says: "I come quickly." The poor shall inherit the earth; his word is truth. He says: "Peace on earth, good will toward men, and the earth shall be filled with glory." How long will it take him to fulfill his words when once he sends his Spirit, the power of the Holy Ghost, on his elect?

How long till his coming will be realized when the poor, the laborers of earth, cry out in his name and look and pray for his coming; the putting of all strife and contention under his feet; when brother will not take up arms against brother at the command of oppressors, be they kings, popes, presidents or rich men?

CHAPTER 28.

How long before the gun and arrow of peace will make their appearance? A gun mechanism of springs, or air, that can be made in any shop or at home, and the arrow to carry its deadly explosives and deadly fumes, that may be compounded in any laboratory? The knowledge of these things is being spread throughout the world. A people supplied with these contrivances, at their own will, will lay low and annihilate and set fire to cities.

It will be in the simplest way imagi-

nable in the hands of the many, against which the present ways and systems can not stand, for Jesus says the devil and all hell shall not prevail against him. The harvest for the gathering is ripe and at hand. Will it be gathered by the spirit of his mouth and brightness of his coming, or by the sword, destruction and death? He says he will reap, and he will.

If a government prohibits the making of one class of destructive firearms, it also must, at the will of the people, prohibit all firearms or explosives for warfare.

The man that needs a gun for protection must get it and a license from the county authorities.

CHAPTER 29.

When the people of Siberia, the Chinese Empire, the tribes of different countries, Egypt, Africa and the islands of the seas, the colored races, wake up to their strength and get to understand each other, and learn and understand the imposition of the white race, they will march over Europe, take possession of it, and then come to the shores of America and take possession of it. The ways of the white race must be consumed by the Spirit of Jesus: "Peace on earth, good will toward men." Recognizing justice, liberty and equality, or be consumed by the yellow man's sword.

Jesus (justice, liberty and equality) says: "I will put Satan under my feet." The wicked ways of the white race will perish. The world will be turned upside down.

Japan, with its knowledge of the world and ways of the people, will be the leading spirit. Will the nations lay down their arms and dismantle their battle-ships and forts, or keep on preparing for war and have it out on the battle-

fields? We can see the end or finish now; we need not wait to have it proven. "They of the elect must give the warning or their souls will be required."

"If they give the warning, though it is not heeded, their souls shall be saved." The word of God must go to the people, so that they that heed the warning may be saved.

Though the gates to our shores be shut against the Jap and the Turk driven from Europe, it will not settle things; it will only hasten the day of judgment. The murderous and vengeful Turk and the brainy Jap will infuse vengeance into the hearts of the yellow people or colored races. When they learn of the robbing, oppressions and slavery practiced upon them by the white race, vengeance will be theirs.

And the day of righteous judgment (wrath of God) be at hand. Jesus says: "Turn ye. Why will ye die?" As long as these words are open, probation lasts. There is a time for all things; there is a time when probation will close; a time when the strain will come to a breaking point; when the sickle will be thrust in and the harvest cut down; the wheat for the granary, the tares for the fire. The white man will think himself secure behind walls and gates, armies and battleships, but in that time he will be cut down, and the day of righteous slaughter will be on, the earth will be reaped.

Everything is in a natural law and moves therein.

The day will come when the white and the black man will stand side by side on an equal footing; the day will come when there will be one creed, one fellowship, one country. Unless the white race repent, forsake their wicked ways, the yellow savages will cut them to pieces in merciless vengeance.

All debts must be paid; our wicked-

ness must be consumed, either by repentance or by the sword. Which shall it be? It is the law of God (justice and righteousness); the work will be finished here on earth, in the Sabbath of the Lord, which is at hand, then will be rest.

CHAPTER 30.

Nothing in the word of God is ever abolished. In the erection of a building, when the foundation is finished the mortar boxes are removed; they are not abolished, but give way to the next stage in the progress of erection, the stage of the work bench and carpenter.

They in turn are removed and give place for the painter's ladders and paint pots.

Nothing is ever abolished, or there would be no increase or reproducing; everything would end.

All is God, and never ending in the life and law set forth. The word of God stands to-day as at first given. The sins of the world are by man, and by man must be punished, or paid; they are self-inflicted, for man is free. The law of God changes not; our transgressions must be paid by our blood. In the beginning God told him if he disobeyed he should die; he disobeyed, and the first killing was by man killing his brother. God's word has never been abolished, and the killing still continues and will to the end, for the white race would rather go to hell (die) than be on an equal with the black, or obey God until forced to. God is no respecter of persons, and they that are, are not of his household, and must perish.

CHAPTER 31.

"And the Lord God said unto the serpent, Because thou hast done this thou art cursed above all cattle, and above

every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."

It does not seem to have touched his snakeship, for we do not find him in dust unless to cross a dusty road or spot, but find him in the green grass and sunny nooks, in water and on banks of babbling brooks; he does not seem to be a partaker of dust.

As to crawling on his belly, he was made a creeping thing in the first place, for God changes not, nor does he take vengeance on the innocent.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Is it not reasonable to believe that these words were addressed to Adam and Eve as one, being equally guilty? Have not the human slaves been crawling on their bellies, as it were, before their masters all through life, and hovel in dust in their place of shelter, and all humanity bruising each other's heels and busting each other's heads? Would God use the words, thou, thee and thy, in addressing a serpent?

CHAPTER 32.

It says: "Notwithstanding she shall be saved in child bearing, if they continue in faith and charity and holiness with sobriety." Where is the man or woman in the civilized world that considers the words, "*and holiness with sobriety*"?

Is it not reasonable to believe that man in his indulgence goes to hell and takes woman with him? He at all times looks for value received beforehand; he cares not for God, woman or child; he cares only for the gratifying of the desires of the passions, at the sacrifice

of his own soul, and that of his wife and children. Is man the Satan of this world? It says: "And Adam was not deceived; but the woman being deceived, was in the transgression." Adam, man, serpent, liar, deceiver from the beginning, told woman she would not die for yielding to his wishes; that he would protect her; he does the same to-day. Woman, in her yielding to deception and temptations, is man's slave and servant. When Christ, the truth and light, comes into the world man will be shown up, and not be able to deceive any more; and woman save her own soul and that of her children.

Truth as to our fallen state and transgressions is a delicate subject to handle, for we are ashamed, and would rather like to hide, as was the case with Adam. It is not only a shame, but it is sad; oh, so very, very sad, when we think of the millions of babes and children going down in the grave, to rise no more; be as though they had not been; and the millions of mature age, or responsible age, fathers and mothers, go to the grave, to be called forth and brought before the judgment bar of God to receive sentence and punishment, and then death, to live no more forever. Though it is a delicate (shameful) subject to handle, the strongest among us being the weakest, yet ought it not make us men and women of steel, with faces like "adamant," proclaim the law of God, and purity of the soul and live therein? Should we not try with all our might to get a reasonable common-sense understanding out of the Scriptures, the word of a reasoning, common-sense, intelligent, all-wise Being, in whom we are a likeness, and express our findings without fear or shame, and pray to God, in Jesus' name, to help us understand his word and live accordingly, be the example of our convictions?

CHAPTER 33.

While we are wont to respect the words, "Add not thereto, nor take therefrom," yet it seems that from time to time a new message is due to the world (a plainer light, or more light). Then why not also a new command? In this age, when most people want to live without work, ought we to heed the words, "Faith without work is dead," and "In the sweat of thy face shalt thou eat bread"? Then in this age of enlightenment, when we believe that each one is responsible, alone, to God, would a new command or kind advice, *See that you make your own living by your own hands*, be out of place?

And to woman: Yield not to temptation; bear children in holiness and sobriety, and redeem your soul. Not that it is a new command, but part of an old command put in plain words.

Take the rich man and the poor man; the old ("terriers") section men that work ten hours a day in the burning heat of the summer's sun and in the biting cold of winter, eating bread in their own labor, though poor and in rags, spending their money for whisky, will stand a thousand chances to one of entering heaven to that of the rich men, or they that eat bread in the terrier's labor. In spending their money for whisky they seek an antidote for the poison in their blood (diseased nature or habits), adding poison to poison, and die. The government, the protector of life and property and welfare of her people, grants the making of the poison to poison her people in order to collect revenues, paying two dollars for every dollar collected, in order to keep her people in poverty, want and slavery, so a few men can rule, enslave and rob the many. The government that licenses

its people to be oppressed and killed *must* perish.

CHAPTER 34.

Is there a chance of being deceived or being wrong in our way of living or doing? We spray trees, shrubbery and vegetables with poison to kill insects and blight, when the blight is in our hearts. Purify the heart, and heaven and earth will be pure, clean and free. Not that we spray trees, but man, to keep him from perishing.

CHAPTER 35.

He is called poor, but he is not poor; he is weak and sick. There are no poor only they that eat bread in the sweat of some one else's face. God says he will turn the world upside down. He speaks to man in it. He says: "I will turn you around. I will put that which is on top on the bottom, or underneath, and that which is on the bottom I will put on top." God says: "I will make the earth empty." He speaks to man, as to his ways and living. That which man thinks is life, or living now, is death; and that which he calls death will be life. Jesus says: "The poor shall inherit the earth. The rich can not enter heaven." His word is the word of God. "Thy word is truth."

Why are we so fearful of the poor being lost, and so confident that the rich, that give millions of dollars to charity, will be saved? Are we not blinded by their gold and see not? Do they not use poor judgment to think they can give that which belongs to others and receive credit for it from an all-wise and just God?

Why do we look to our high-salaried preachers and gilded pulpits for the pure light of God?

Do not the purest lilies grow out of the mire? Do we listen to our great counselors and hear not?

Are we blind, deaf and dumb as to their preaching?

Does not the average woman remember the trimmings of some lady's hat more than she does the text?

Can not the average person give a better description of the interior of the church than he can of the sermon? Would the preacher be heard at all if it were not for his practiced and cultured way of delivery and address? What brings him his salary, his words, that are not understood nor heeded, or his polished ways and eloquence? Is it not all a farce and mockery? It intoxicates and robs people of their understanding, the same as does the fine flavor and clear, beautiful color of the wine.

The *squalor-splendor* church and the polished wine glass are the same in their workout; they hold the same beverage, that turns one's head; it is propounded, concocted and delivered by the same agency; it gets them coming and going. Is it to be wondered at that the poor workingman in the companionship of Jesus is a poor church-goer?

Seeing is understanding. Believing is receiving. "All eyes shall see him" (understand). To believe in him is to be received by him and given work to do.

Work for God is from the heart; work for Satan is from the flesh. In work for God the heart controls the flesh.

In work for Satan (self) the flesh controls the heart.

Work for God is from the spirit within us; the understanding is a free gift to us; it must also be a free gift from us to others or the work is in vain.

The man that says *I did it*, and sells it, or takes credit for it, is cursed, for he is a liar and thief, and must perish:

also his work. Jesus works through his willing ones, and it is he (his spirit) that does the work.

A sinner can not work for God. But Jesus can work through the sinner (us) and save him (us) from sinning, if he is willing. The inherited and innocent sins are paid for by the blood of Jesus. Nothing is forgiven; the law of God is an equal measure, or even balance. Jesus' blood was required to pay the debt of the innocent sins, and our blood is required to pay the debt of the willful sins. In Adam's sin we all died; in Jesus' blood we were made alive in him and will receive life in the resurrection, if obedient to him, the law of life, God.

"I am the resurrection and the life; none cometh to the Father but by me." Jesus resurrected us from death, the sin of Adam, and set us free, as was life in the beginning (he is the resurrection). He suffered death for all men (he is the life of all men). So, now, death can not pass from one to another (as was the case in Adam), but all are held responsible for their own violations. But as a family we all suffer in the flesh, or this life; we are all brothers and sisters: the sins of one concern us all. Adam's blood could not atone for his seed, for he was a sinner; the seed was corrupt; kind after its kind. Only the blood of the innocent "Lamb that was slain (pure one) from the foundation of the world" could atone for death.

Jesus having made Adam (man) to become life like himself, in freedom, with his Father's consent, was responsible for its fulfillment, also the Father. God could not have his word come back to him void, lest he himself perish. So his own blood, through his only begotten Son, was required to pay the debt, Adam's (man's) death; for the law is an even balance; it is justice, the full measure, the Son suffering in the flesh,

the Father in the Spirit. He still grieves for his children. "It grieved him that he had made man."

But the work must be finished, for "he doeth nothing in vain." They paid the price, and a more abundant life is assured them in the harvest. The life of the grain of wheat is required to increase itself; it is the law of God, life. God does nothing in vain.

CHAPTER 36.

What is once set forth by witness and determined must come to pass. His word changes not, nor can it come back to him void, for he is all-wise; so the law must be perfect. All that is designed therein must come to pass, in the law set forth, or that established it, or brought it into being. Life is in the second resurrection, in the harvest. God's life will not be full until he has reaped and gathered his pleasure into his kingdom. To bring forth, create out of nothing (from thought), higher and higher, more and more will be the work (pleasure) of God's children in his kingdom throughout eternity. The pleasure of God's household will be to create new things and enjoy them, even new heavens and new earths. Is an inheritance or adoption worth striving for? What? *Think it over.* We know the requirements. But we are *free*. Man, the true mouthpiece of the true God, must be a free and willing agent, distributor or circulator, without earthly pay. God's work is settled for in the resurrection with heavenly pay. He who accepts earthly pay has nothing more coming, or deduction made accordingly.

There is but little light in the churches. The preachers have thrashed and sifted the Scriptures and sold the product until there is nothing left but chaff, as they have it in its mixed-up, contorted and

confused state (many doctrines). It is like the dumps of mines that have been sorted over several times; there is very little pay ore left, and it is hard to find or tell it from the waste rock. The churches have become markets; the members have become creed-bound and buyers and sellers of God's word. They have turned the church and God's word into a money proposition, where the poor sinner pays in money for salvation of his soul. Money that is blood-stained is accepted as readily and with as cheerful a smile and hearty handshake as gold coin new from the mint. As long as it is money it is all right, whether a man's throat was cut for it or it was labored for. Humanity must throw off its creed-bound jacket, or hull, and stand in its worthy seed and product, and be the product for which it was sown.

The drunkard can not become a sober man as long as he drinks intoxicating liquors; neither can a man see in God's light as long as he acts the hypocrite. Religion is a personal matter, in which every one stands separate and alone before God. If some wish to stay in their old, hide-bound ways, that is nothing to you. Jesus says: "If I want them to tarry yet a little while, what is that to you? Follow *thou* me." A train on a down grade without brakes would be in danger of getting wrecked.

Man was not finished in the day or time he was made; he was planted to become the harvest of God. Neither was this earth to be his only home after the harvest, for he is to be life, like Jesus; to understand all the universe and dwell therein.

The Holy Ghost was the spirit or thought in which man was conceived. God is a Spirit-man, and his Son is like him, intelligent and all-wise, of common sense, judgment and reason. We have it proven to us in the life of the Son

while on earth among men, and life of earth. ("He who has seen the Son has seen the Father.") It was the thought of the Son, Spirit, to make man, or being, like unto himself. He said to his Father: "Let us make man in our own likeness and image; and an earth with living creatures and abounding with the things for their needs, and give him dominion over it."

For a time, in which he would grow or develop, become matured, ripe, or harvest; the perfect man, or godman, as would be set forth in the law that was to govern him till the harvest. The thought was favorable to God, and the two, the Father and the Son, set about putting it into effect; planned the design and determined on a mode of operation, and made a law for their guidance, and started on their new creation (invention).

It was determined by witness, or the two, and became established. The design (plan) and law were perfected beforehand, and the operation began, and it is still in progress. The design and law is perfect, so it can not fail. God will have beings like the Son, brothers with Jesus, and adopted sons of his, to help rule or oversee his realms. Our inventions are conceptions of the mind, which the will works into realization, creating out of nothing. It is the perfecting of man, the Holy Ghost, one with the Father and the Son, all-wise and all-powerful, creating new heavens and new earths, and life and pleasure therefor throughout eternity. All is natural, all is simple.

CHAPTER 37.

Man is an invention by the Holy Spirit, and is being perfected for God's pleasure and coöperation with him, the same as are our inventions conceived

and established, and determined and worked out to perfection, or desired plan, for their object and purpose. "He in us and we in him," the same spirit, creating out of nothing (thought) and moving on to realization and perfection. The different inventions and contrivances are all for one purpose and object, more conveniences and pleasure. God's thoughts are higher than our thoughts, so our thoughts will perish. God's thoughts are life and create live inventions; our thoughts create dead inventions. God's thoughts (inventions) are as high above our thoughts (inventions) as is life over death, or the substance in which is consciousness and the matter which is unconscious. We are but matter (clay), animated by the spirit. Mind, the substance of heart and brain, is over matter. God's mind, the will of him and his Son, is over animated matter (us), in which is consciousness or senses, the same as is our mind, heart and brain over earth matter, which is unconscious. One is life of understanding, the other is life to work out understanding; kind after its kind. One is life, the other is to become life. The will or force, mind and body, become the life and substance, or knowledge and power over all. God's power is will power; our power is muscular power. Flesh and blood (muscular power) can not enter heaven, so in the harvest must go with the earth, its kind. The earth is God's workshop and farm; Jesus the overseer, and men his tools; the help of God, in which is worked out its own life, or understanding in the law set forth in the beginning. All rubbish and refuse will be burned up. The design or plan is to have a perfect and pure man, and a crown, the glory of God and of the world. The earth when finished will be God's crown, and men the stars therein, the highest of God's creation

(invention), the crowning glory of God, his throne and kings, and the universe his kingdom.

CHAPTER 38.

Men are as machines and tools. Great inventors and heads of firms and shops are as machines, with laborers as the different parts; all working together and under the chief manager and overseer, Jesus; and he in time will have all things perfect, as was the design and law in the beginning, and will put each machine and part in its place as determined and set forth in the beginning; the place for which they became fitted while under apprenticeship, or under command of the overseer, manager or instructor; each one will be assigned his place, which he has fitted himself for in the law. Not in man's will and law, but in the law and will of God. From him that has much, much is required; the one in low position that gives his all is as great as the one in high position that gives his all. All that do God's will with all their mind and strength are on an equality.

All receive credit according as is their work for God in their strength and opportunities. They that labor for the desires of the flesh and what earth can give get their pay in that, and accept value received for their labor, and in the resurrection will have nothing more coming, or receive that much less as they have lived up or drew on and used up needlessly. They that labor for God and let their credit stand will receive it in the resurrection. All will receive according as is their credit in the book of life. The requirements for credit in the book of life ("God's album") are set forth in his law, and nothing can vary from that, for the law changes not. All

is under Jesus (but man is free). "The Son of God" the foundation and law of all things, upon which all is builded. He will guide until all is fulfilled. The just given to God in heaven, and the unjust to the burning flames, that will consume all impurities, and so will remain forever. The law is just and perfect, and will be fulfilled.

CHAPTER 39.

God says: "Be ready, I come quickly." It says: "The soul that sinneth, it shall die." All debts must be paid before we (the soul) can even die (become unconscious). What of the man that is willful in debt when he dies in the flesh; the man that could pay while on earth, but looks after himself first and cares nothing about the paying of the debt, even willing to beat the one he owes if he can? A man that is in willful debt at death is in bondage and can not enter heaven. Jesus says: "He who gives his life for my sake shall not perish; but he who saves his life for his own sake *shall* perish." What effort should be made to pay our debts, and keep out of debt?

"God searches the heart." He that contracts a debt in good faith and sincerity of heart and can not pay, even though he sacrifices his own worldly goods, is not held in debt (for Jesus' blood stands for what we are unable to do); he does not harm the one he borrows from, for the kindness and good will in brotherly love (not charging therefor) is registered and will be rewarded in heaven. The lender (helper), though not getting his goods back or returned, is gainer. The borrower, not returning it, but willfully holding it back, is loser, and in the resurrection or judgment is judged a sinner and must die.

CHAPTER 40.

The sinner can not do much good, for he is darkness; his own darkness obscures the light, and shuts it out.

The preacher that preaches for money, or the man that robs his fellow man and lives in luxury, the pleasures of the flesh, does not throw out much of the light of Jesus; he stands in the way of the light and hides it; he wants to work his passage to heaven in luxury and ease and praises of men; in it he sets the example and others follow. It is the broad road and easy route, and many follow it. It is not the example Jesus set, nor the road he traveled. He says: "Follow thou me." Which example do you want to follow, the preacher, robber, or Jesus? Consider well the outcome. If you believe in God, consider well his word and law (Jesus).

CHAPTER 41.

The law of God is increase; heavenly or God's work lives forever and increases. Earthly or man's work lives but for a time; it gets old and passes away. If the "terrier" on the railroad makes his own living and helps others, how much richer is he than the man and woman that do not make their own living and lay up millions of money?

How much easier is it for the "terrier" when standing before the portals of heaven and knocking at the door, though naked, having no more than when he entered this life, having made his own living and helped at times some poor or sick comrade from the products of his own hands, the sweat of his own face, having nothing standing against him only the yielding to temptation of the poison that his country sets before him in all its dazzling brilliancy of light, and beauty of flavor and taste, and va-

ried hues that outdo God's rainbow in the skies, and in palaces of splendor magnificent, that are more alluring than God's beauties of nature, and the giving way to the inherited weakness of the flesh, in which his own flesh and blood, in part, is the sufferer of the transgression, the ills of wine and women, the tempter's (Satan's) devices, than it is for the rich man (Satan), that fattens on these alluring devices, that draws his substance from the sweat of the terrier's face, the wine glass, and the carrion blood of down-fallen women? Can we not see Jesus, with his administering angels, hovering around the terrier and prostitute, beckoning them to leave Satan's realms of suffering and death and come to his home, where there are no tears nor sorrow, weeping nor crying, pain nor death? Can we not see Satan with his arms around the rich, decorating their bodies with bright gems and arranging their fine apparel in fashion of his own, that of alluring enticements? Can we not see him, the master builder and polisher of the decorations of the saloons, where man is robbed of his senses, and the houses of prostitution, crime, where men and women are robbed of their life's blood, and the massive structures ("sky-scrapers"), where gambling, deception, fraud and robbing the people of their money are carried on by those who are the head of the government, that throw out upon the breezes of the nation the deceptive words, the land of the free and the home of the brave? The nation ruled by its own people, the country governed by the consent of the governed. Oh, what mockery! Oh, what shame! "God is not mocked," and he turns his face away from shame. Is it, then, a wonder that the rich and worldly can not see God's bright, beaming countenance and understand his ways for eternal life in

the paradise of God? The despised and poor man of earth (praised and rich man of heaven), standing naked before heaven's gate, has a thousand times more chances to enter than the rich and worldly, that are loaded down with earth's riches and man's praises, and records of robbing men, women and children of their souls.

The poor man that has given a dollar of his own to the needy, or a glass of water by his own hands to a thirsty brother, will never have any less, for God will pay it back with increase. The rich, that labor not, though giving millions of dollars to charity or the needy, and helping the sick in hospitals through the labor of others, will in the day of separation, when everything shall go to its own, be left with nothing and in debt.

Nothing from nothing leaves nothing, but the debt remains. They not having made their own living, are in debt for their living, in the same ratio as they held back the wage of the laborer to whom it belongs, and will go to in the day of separating, when all shall be without mixture.

Can we doubt the words of God that he will turn the world (man) upside down (change his ways), and the words of Jesus, that it is as easy for a camel to pass through the eye of a needle as it is for a rich man to pass through the gate of heaven?

CHAPTER 42.

Jesus says: "To him that overcometh will I give a crown of life." Overcome what? The thing that is stretched over man's eyes, in which he sees only flesh and darkness, and not the body of Jesus and the light.

Until that thing is removed from man's eyes, which he thinks is the only thing worth looking at in this life, he

can not see Jesus; understanding of him does not come by the flesh, but by the spirit of God, the pureness of the soul. Some people may be satisfied with what they get out of this life, but they may get something in the next life they will not be satisfied with. ("All will be raised again.") Until covetousness is removed from our eyes we walk in darkness. It says: "The truth shall make you free." Heaven life is not earth life. How would this apply to men and women in daily life? If the disguise and cloak were suddenly raised, or their secrets laid bare to the eye and ear, would the truth set them free and place them in honor, or would it put them behind prison walls and in shame? Even our thoughts are registered, and if witnessed and approved become established, and of life and record. The thoughts of the mind and deeds of the body will appear before God and his angels. What will then the eyes look upon and the ears hear? A toy house with a Christmas tree, or a slaughter house with butchering? Will the ears hear the merry voices of children in innocent childish glee, or hear the shouts of the maniac and the agonizing shrieks of the dying?

"Transgression of the law is sin, and sin when finished is death."

What, then, does transgression bring forth, the flower garden, with its beautiful roses and sweet odors, or the charnal house, with its dead and dying, and odors of decaying bodies?

"Sin brings forth death." Then in that march and period is all the suffering, pain and torment, sorrow, weeping and despair that is known and endured by man and suffered in the flesh.

The law of God is cleanliness and purity; all must be cleansed and purified therein. Why, then, are not the words of God true that he will turn the earth upside down and make it empty? He

deals with man; the earth is as man is, for he is the prince thereof. Then what will the understanding be of man when he comes into the true light? Will he not be turned around? And what will be left of this earth when purified? Will it not be emptied of man's works?

Do not be deceived in the preacher's wise words and the wise man's ways, for the wise will err. There is none infallible, and the full understanding will never be had. It is only the fool, the ignorant and the deceiver (Satan) that says I know. Jesus alone is infallible. "The light and the life" (example and way). Jesus alone is our guide.

CHAPTER 43.

Oh, what a harrowing and pitiful scene, the life of slaughter, the road from transgression to grave, from sin to death!

With the final achievements of flying and talking through the air will come the final understanding of the law and word of God, which is to go to all people. Then will the end come.

Man can not overcome the flesh unless he believes in Jesus more than he does in the flesh. We are servants of our masters. In Jesus there is strength; in the flesh there is weakness.

CHAPTER 44.

It says: "In the beginning (so there was a beginning) God made heaven and earth" (invented it, to be finished and perfected). "He made all things, kind after its kind."

He made man after himself, a creator (inventor).

All creatures were created to reproduce themselves, or kind; they had those properties, organisms of life, put into them, and always remain that way; they

were made in pairs, or mates, to reproduce their kind in a law governing its life.

Vegetation life carries the seed of its kind in itself. But man was made after the Creator himself, a creator (inventor), or conceiving and reasoning Mind. He was made of a double construction, or of two forces, for a high or special purpose, in which the old would pass away and life would be in the new, ripe and perfected state.

He was made to reproduce himself like other creatures, by organisms for the purpose, and a law to govern; and those organisms produce creative powers in themselves, of a different quality and substance, as the heart and brain produce mind. The Spirit (mind) of God made matter, life; made the clay mold a living soul, or creature (a living soul, a body in which is life of the senses, or sensitive life); the life of this soul is in other creatures and rises no higher. But it, combined with the mind of the human creature, in the human body, creates, makes or forms a will (being formed by will, God's will), a substance or quality not created by the reproductive organs and soul of other creatures (not formed in the image and likeness of God, *his form and character*), as the mind of the human creature, which is not possessed by other creatures. The animal kind has an instinctive mind; the human has a creative, reasoning, speculative mind. These organs or forces, mind and will, with the soul, become a creative body, not of the flesh and blood, but of the spirit.

God is a Spirit-man, and made man to become a spirit-man also: "kind after kind." It was a great and wonderful creation (invention, "happy thought"). But this earth and life had a beginning, and so will have an ending also. "Man is on probation" (a time in which to

qualify); he is being perfected, and the earth and its life are maturing, becoming ripe. The perfected man and the ripened and matured earth will be reaped by the God who made them for a special purpose, his pleasure; a spirit-man to become a creator with himself, and an earth to live in forever, and create out of nothing (thought) new heavens and new earths. The new man will be of *mind* and *will*, in the spirit, instead of heart and brain in the flesh. Mind to conceive and reason, and a will to carry out; the spirit ever onward. This earth and this man (the waste matter) will be burned up, and there will be a new earth and a new man.

CHAPTER 45.

We might think this earth and life a great and wonderful thing, and it of course is; but when we consider it with the rest of the universe it is nothing more than as a simple invention in our own life and world by ourselves. The organisms in our body producing other substances that become of power in themselves is nothing more wonderful in proportion with all the creation than is our putting together of chemicals that produce gases which become an explosive, destructive and deadly force, as well as a beneficial force. The same in gunpowder, its force or product coming after the burning of the powder; and the putting together of burnt limestone, cold, and cold water, the combination producing heat and a different substance, of profit and different character. All this that we think great and to seem impossible about God creating us and this life will be very simple when understood, just as simple as our automatic machines, a water wheel turning a shaft or windmill turning a crank; the per-

fect is the simplest. God's work, when finished, is perfect.

God got his materials from other worlds, or his earths (realm), the same as we get ours from our earth, or realm; the waste matter decays and passes away, or is burned up for complete destruction, or purifying process. The creation of this earth and life is a very simple and easy work with God, an all-wise and all-powerful being. Greater works than these will he show us. Not greater as to himself and his kind, for he is the highest; but in works, as greater heavens and greater earths. This earth is mostly waste matter; and man's works, off-falls, or worked-out parts, become old and wear out; they are cast out and burned up, and in their place will be a higher life, not of flesh and blood, but of *mind* and *will*.

CHAPTER 46.

The mind is the substance of heart and brain, the flow or current between the two bodies. The heart is love, the brain is the consciousness. From the heart flows love, from the brain flows the current of realizing or knowing of the fact; the substance of the two bodies is the mind; to set forth and establish in love, and realizing, or being conscious of it. It is the faith or dream. The *will* is the substance of mind and spirit (soul), the animated body, the force or power, or storage house, by and in which is applied the will, which is the power or force, the concentrator or combining of all the elements; being faith and work, or God and man; the mind (eye) to see in dreams and visions, thoughts and ideals, and set them forth in faith, or belief, or hope; the spirit or animator of the body; the clay becoming a living soul, the power house of strength and

knowledge; the storage battery of the elements by the currents flowing between the two bodies or substances, mind and will, or faith and work, in which dreams, and visions, and desires become a reality, or creating from thought, or from nothing; the automatic body mechanism or organism made by God to produce life in all its forms. Flesh, matter. Blood, life. Bones, props and braces. Muscles, attachments and strength. Skin and tissue, encasing. The home of the wonderful living soul of the Great Spirit; that is, "unsearchable and beyond finding out." We will never understand in full nor come to an end. With the air, or heaven (atmosphere), of this earth, life; creating matter, and matter and air (sunlight and warmth); creating substance, soil, in which is life of vegetation to feed life, and in itself produce rain, its own properties creating it, the Creator answering the call of necessities in which are produced different properties for variance and degrees of life in the law of purity, in which impurities or waste matter are consumed, or used up to sustain and increase, God giving the increase through the sun and air properties, or life, making the law of eternal life infallible. All is life, and producing and increasing life.

With the mind over matter, and the will supreme makes a law in which all things are possible with the human being, or living soul guided by the power of its Creator.

All the elements were taken from the realms of God and employed by him and his Son to make this earth and life, and when finished will represent the universe, or the life and greatness of all, God. The crown and glory of all his work, the throne of all his realm, God's city, the New Jerusalem, and man his pleasure, the shining stars of the universe.

CHAPTER 47.

"God has no pleasure in that which dieth" (grows less). All life is in a law that governs it, and that law is increase. To transgress that law is to grow less; the end thereof is death. Man is his own register; we are the leaves and pages in God's book of life, the different books being the different generations, God, Jesus, Holy Ghost (Holy Ghost, the true word, or last message, or last covenant written in man's heart).

There is no death; the spirit that animates the body is life, and never dies.

When the body (soul), in which are the senses (life), spirit and reason (understanding), mind and will (to see and accomplish), the spirit body within the flesh body ("wheel within a wheel"), transgresses the law of increase it decreases until it ceases to be animated by the spirit, and the spirit leaves it and goes to whence it came, and is no more the animator of that body, the body (soul) not having increased, but decreased and died. If the animated body (life) flows on in the law of increase it will mature or ripen, and become the life of wisdom and understanding, for which it was sown in the beginning (the Holy Ghost).

Life is a current between the spirit and clay, the same as electricity between the battery and earth. All life is one life, life within life, "wheel within a wheel." If the battery is allowed to run down the current becomes weaker until it ceases to animate. The properties in the battery (soul) to become life and increase are the love of God and the commandments, in which the current increases (knowledge and understanding of life, partaking of the Holy Ghost, *Spirit* wisdom); to not add to or replenish the battery with those proper-

ties the current decreases and ceases to exist. "The soul that sinneth, it shall die." "The soul that keeps God's commandments, it shall live." To walk after the flesh is death. To walk after God (the commandments) is life.

CHAPTER 48.

When life will be begotten pure and holy and kept so for several generations then understanding of life will come, in which all secrets will be revealed and mysteries explained; darkness will pass away. God's way is the natural way; in the natural is full life. God draws substance from different sources and combines them in one body, so *that* body is the recipient of all substance, and becomes a distributing fountain of knowledge and power, reproducing itself and increasing and replenishing itself (drawing to itself), always adding, always more to follow; it is the life of the Great Jehovah, the all-wise God, the life of the universe, knowledge and understanding of it, the full life (maturity).

CHAPTER 49.

The mind of the heart and brain is carnal; it is of the flesh and must be guarded. The mind of the Spirit is holy and is the guard and the judge. We know that we are transgressing the law of life, for we are decreasing, growing less. Life of the flesh is becoming an artificial quantity, the doctors being the gardeners and keepers.

It has lost its love and nature. "To love God above all and your neighbor as yourself is the fulfilling of the law." Not love to take from others, but love to give is the fulfilling of the law; in it God will recompense the giver by returning it with increase. The seed is not quickened unless it is planted in fer-

tile soil and itself perish. In loving our neighbor as ourself all things become possible and speedy of termination, for the work will then be in Jesus, who is all love and fulfills the law, granting our desires and wishes.

Mind is over matter. A safe flying machine must become the thought of all minds, from the workshops to the training and experimenting schools. What the spirit wants and desires for the universal good it will bring to pass. All can be workers therein by giving their thoughts or imaginations to each other, trading back and forth until a determination is reached, and the *will* brings it to a termination.

It must be labored in, in sincerity and honesty of heart; no secrets kept within one's self. As we do unto one another, so will God do unto us. If we have no secrets among us, God will reveal his secrets to us, hold them not from us. When our thoughts become unselfish, then God will work with us, for then it will be in Jesus' name (spirit).

As we work and do for others, so will he do and work for us. The *selfish heart* lays up no treasures in heaven, *for it hides God's light*.

CHAPTER 50.

The law of God is increase, *more light*. By yielding to the serpent life has been decreased from one thousand years to one hundred years (when Adam died he already was decreased). Our age ought to be at least two thousand years and increasing, instead of one hundred years and decreasing. Woman by yielding to the serpent in her pregnancy, her desire, becomes the embrace of the serpent, and is his servant, through the law of transgression, and not by the word of God. In it we become weak and unsatisfying in our thirst

and hunger, which is death. The impure blood intoxicates and poisons, the same as does whisky, and when indulged in becomes unsatisfying, and the end thereof is death (unconsciousness).

All is life; there is no death. Life is in maturity. Without it having come to ripeness it has not increased; without increase it knows not life.

CHAPTER 51.

There is no human nature. God has a nature; he is natural. We have no nature; we are unnatural; ours is a false nature. We have inclinations, habits and wants.

Nature must be grown in Jesus and received in the resurrection, a gift from God for obedience to his law, in which is grown the character of God. We are without a name; through the fall of Adam and Eve we lost our name. Jesus, by his death, did not restore our name, but through him it may again become restored, for he set us free again.

God said eating of the forbidden fruit was sure death. Woman in her yielding to the serpent when in her forbidden state creates an unsatisfying hunger, in which is death. Not satisfying is to starve and burn, to satisfy is sin; the end thereof is death. "Thy word is truth."

"The sinner shall die." The sinner, unless he forsakes his wicked ways, can not understand God, or see in the light. No one can keep sober and keep on drinking intoxicants.

CHAPTER 52.

If woman is to bear children in holiness and sobriety to save her soul, and wedlock is meant to be holy, it being the will of God for it to be so, then if we do not obey or comply with the will of

God, but follow our own will, that of the flesh, what are we the sons of, and who is responsible? Do we reason and study enough along the lines of our fallen state, and the reason why of all our strife, robbing and murdering, distress, grief and death? It says: "Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife. And knew her not till she had brought forth her first-born son, and he called his name Jesus." (He *knew* her not until the blood was clean again.)

As in the days of Noah, men will laugh, and scoff, and scorn, follow the flesh and perish.

It says: "There will come a falling away." As fast as men receive the true light they will quit the present churches; also some of the present customs and ordinances will be changed.

CHAPTER 53.

Is it right to put man under oath? If we swear by God, do we then put him up as security? And if we put him up as security, whom we do not own, what will be the consequences, and what will we be guilty of? Falsehood. ("Thou shalt not bear false witness.") Life belongs to Jesus. He who asks us to forswear it, if forfeited, is in danger of losing his soul. In the time of the Old Testament, when God led the people he fulfilled his word by taking the transgressor's life by the hand of man at the time of transgression. He established faith by carrying out his word, and showed them that he was God and had to be obeyed. In the New Testament, under Jesus, he tells us what to do. Love God with all your mind, soul, heart and strength, and your neighbor as yourself. He fulfilled it by witnesses, being the example, thereby establishing love.

Adding work or doing, and pay in the resurrection, when the work is finished. Reward both good and bad in the resurrection, when all things go to their own, life to be without mixture. In the coming time (time of the end) Holy Ghost, Spirit wisdom, descending of the Holy Ghost, will come the understanding of God's law more fully. In it Satan (man's transgressions) will be revealed, and the earth (man's ways) will be turned upside down, and be made empty (man's wicked works (ways) come to an end). Perilous times will be in the turning and emptying. "There will be weeping and wailing and gnashing of teeth," sorrow and anguish, fighting and destruction.

CHAPTER 54.

As a business the saloons and the present churches are alike; the saloon keeper sells liquor for money; it is his occupation; it is his business. The preacher sells God's Word for money; it is his occupation; it is his business. One is as intoxicating as the other.

People are made drunk and insane by both.

The unadulterated or unfermented product that whisky is made of does no harm; in it is strength and life. The unadulterated, true word of God will do no harm; it is peace and joy. But the adulterated products of both make drunk and poison the blood (mind). The religious fanatic (drunken) is more dangerous than the drunken Indian.

CHAPTER 55.

All life is one life, all is God. There is but one life, there is but one God. "As *you* do unto others, so shall it be done unto *you*." All is *you*; without *you* there is not anything. "I in *you*,

and *you* in me." Life. Alone, or in one's self, we die.

If we care not for others and leave them to their fate, God will not care for us and leave us to our fate. It is not that we deceived others, lied about others, kept things from others (for self gain), robbed others and got away with it, or made it stick, as the saying is; but the truth of the matter is we tried to deceive God, lie to him, have secrets from him, and rob him, but failed, *miserably failed*, "weighed in the balance and found wanting," had a trust, but failed in it. God searches the heart; in it is written the deeds and acts of the body (flesh); nothing is left unrecorded. The eye of God is all-seeing, and the recording angel is ever present. Though we may think we *got away with it*, the truth is, we made a miserably bad job of it. None but the pure in heart, whose title is clear, will be taken; the others will be left as chaff and stubble for the fire. Dear Father in heaven, give us light so we may understand and strength to do thy will, we ask in the name of Jesus. Amen.

Though we owned the whole earth and be alone in it, life would be most miserable, worse than death, for it would be a conscious (living) death (a lost, wandering soul). It says: "The dead know not anything;" that in the grave their thoughts perish.

Death is not death, ending of life; but maturity, the beginning of life (full life). It is not life and death, but consciousness and unconsciousness. It is not that they that are in the grave are dead, for they know not anything; but the living are in death, for in them is pain and suffering, which is death when finished. It is not that the living die and are dead, but they that know not God, their Maker, through Jesus Christ, our Redeemer, are dead. We are all

dead; in Jesus alone is life. Only by following Jesus can we reach God, life.

CHAPTER 56.

It says: "They shall run to and fro, and knowledge shall be increased." Not that they will run with their legs, but that thought and wisdom shall be exchanged between them and knowledge be increased. In it the truth will show what state we are in. All the world is bonded; nations stand behind their debts.

God made us free, and only the free will he receive, for his law is freedom. As the nations hold each other in debt, so do the people hold each other in debt.

What will be the cost of the struggle for freedom? Will some fall in the time of foreclosure, probation cease? As it will be done on earth for earth life, so will it be done in the resurrection, or judgment, for heaven life. Bondage is sin and brings forth death. "The soul that sinneth it shall die," be burned up.

Will the battle of Armageddon be fought, and who will stand? Who? Will there be many left? God says he will save *his* people. We have fore-sworn and bonded the earth and our very souls.

For greed and gain the nations have held back the laborer's wage and thrown it into the sea, and into the air in powder smoke, and buried the laborer in the earth, and destroyed and burned up his work; the sea, air and earth cry for justice. God hears the cry and will answer it. He who places in debt is himself in debt. He who holds his fellow in debt and holds back the laborer's wage is himself held in the same and judged by the same; and the reward will be according to the deed. The law of God is freedom. If you would be free you must first give others their

freedom, for you will be judged by your acts, or own example, or sacrifice. (Proof.)

Faith without proof (work) is dead. Jesus proved his faith in God by fulfilling the law, or God's will. So we, too, must prove our faith by fulfillment. Only proof is sufficient evidence, for man is a liar; his word can not be accepted; he will be judged by his *work* (proof). "Not the hearers and believers of the law, but the doers of the law, shall be saved."

CHAPTER 57.

The test of a true Christian is the law of liberty and self-sacrifice; not only be a *believer*, but a *doer* of the law. He who has oppression, thievery and murder in his heart is of the devil. He who has love, charity and persuasion in his heart is of God. "The pure in heart shall see God."

God said to Adam: "In the day you eat thereof you shall surely die." So the spirit of destruction and death (Satan and hell) were made possible in disobeying, or eating of the forbidden fruit only. Adam and Eve were free; their disobeying brought on themselves the penalty, as God said it would. Satan and hell, the spirit of death, was the result of sin, and not sin the result of Satan, for God spoke the word, and it never fails.

CHAPTER 58.

Jesus took upon himself the same life or nature that was in Adam before the fall, the same passions and desires of the flesh.

The same temptations were before him as were before Adam. (He being the second Adam.) Had he transgressed or disobeyed God, the law, death would

have passed on him, the same as it did on Adam. Jesus fulfilled the law, withstood the temptations, and even suffered death (paid the sin of Adam), though innocent, not having sinned (benefited in the flesh), to show that God did not give a law that could not be lived in, that he was not unjust. In the disobedience of the law is death (disease, which kills). Jesus says: "Turn ye. Why will ye die." Adam proved that disobeying the law was death, and Jesus proved that obeying the law was life. Is it not very evident that man, alone, is Satan in his disobedience of the law of God (life), and the effects the suffering of death (hell)? "Thou shalt surely die." Is it not time that we quit deceiving ourselves, believing or make believe that we are not responsible for our doings; that God or Satan is unjust and responsible? Is it not very plain that it all rests with us, we being free, and given knowledge and understanding? Jesus says: "Turn ye. Why will ye die?" Life and death have been proven to us, both have been fulfilled.

Shall we turn, so the words of God that he will turn the world upside down may be fulfilled?

All the holy prophecies must be fulfilled, then will the end come. The end of what? Of Satan and hell, suffering and death. Weakness is in disobedience; the end thereof is death. Strength is in obedience; in it there is life.

CHAPTER 59.

It is the height of folly and ignorance to take consolation, or find consolation, in a Satan to be punished for our sins, when *we* have to suffer them. The sins are of the flesh, and flesh is the sufferer, and we are the flesh. There is no pleasure in dying, no matter who is the party in it. Our sins are our own, and we

suffer them, and we know it. We mete out punishment to wrongdoers, and we are judged in the same law that we judge by. We are committing suicide in a slow (but sure), cruel way.

We walk after the flesh; we are intoxicated, drunk, in its blood. In the days of Noah flesh had got "drunk on the wine (blood) of her fornication and adultery." It was cleansed by water, but left a residue. It is becoming again like in the days of Noah. It will again be destroyed, this time by fire, leaving neither *root* nor *seed*; even its remembrance will be blotted out.

CHAPTER 60.

Man was made in the will, the mind of God, for he had man in mind before he made him; he willed him as he made him. "Thy will be done." He made or formed man in his own image and likeness, to *become* the highest of all creatures, "perfect in beauty," "the morning star," the *first* of beauty and light, and placed him in a paradise on earth, in freedom, with dominion over it, a heavenly kingdom. When man fell, he fell from a heavenly kingdom, and when he was driven out of paradise he was driven out of heaven into the earth, and his heavenly kingdom became an earthly kingdom, and he himself became an earthly being. He fell from heaven to earth, light to darkness, from life to death. Is it not reasonable to believe that a personal devil is a myth, handed down to us from misunderstanding, errors, fear and superstition, and ought to be dropped? Pay attention to the Word of God; turn from our fallen state, the life of disease, pain, worry and death, from lying, stealing, hatred and murder, and follow Jesus, our only hope of light and life, the life without *tears*, envy or sadness.

CHAPTER 61.

What have we to do with a personal Satan? What good is it to us if he is destroyed and we with him? We must save our own souls *in Jesus*. Satan could not help us if he would, nor would he if he could, so why not forget him and think only of Jesus, who can save us if we are willing, and will save us if we follow him? We can not believe in (follow or serve) both; we must drop one. Which one shall it be? Which? *Make no mistake.*

Adam sowed the seed of the tares; in the harvest they will be gathered together and burned. "There shall be wailing and gnashing of teeth." They that bear the cross will have the sign of the cross when they appear before Peter and the gate of heaven, and will be let in. They that bear not the cross will not have the sign (mark) and will be turned away. "There will be weeping and wailing."

CHAPTER 62.

It says: "So then if while her husband liveth she be married to another man, she shall be called an adulteress: but if her husband be dead she is free from that law; so that she is no adulteress, though she be married to another man. And whosoever shall marry her who is divorced committeth adultery." If it is against the woman, it also is against the man. One of the commandments is, "Thou shalt not commit adultery."

What about our divorce courts? Are they that grant a divorce as guilty as they that obtain it and marry again? Whose authority do they assume that grant a divorce? Can they make good the breaking of a commandment by another? "Breaking one commandment breaks them all." We are not in the

law of Moses, but in the law of Jesus Christ.

He says: "Man shall not put away his wife, only for fornication." It says: "In holy wedlock they become one flesh." Then both are held in the same law.

In fornication they become the flesh of another, and it separates them.

CHAPTER 63.

If we say we believe in God and do not obey him, what will be the consequences? If I am ordered to do a thing by my master and I say yes, then do not do it, I am found to be a deceiver and liar. If God tells me to go a certain way and I go a different way I am not obeying him, and he can not put any trust in me, and I am found unworthy and unreliable and can not be of his household.

It is our own law in a life that is changeable and holds us, or is pronounced right. Then why should it not be held to in God's life or work, that is unchangeable? His work was made and set in motion to run its time without change. Any change in it would require a change in all of it, or a new work or system. The untrustworthy and unreliable are chaff in his sight.

CHAPTER 64.

It says: "Till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled." The life of earth is a typical life or sphere.

This earth being made desolate and Satan roaming in it among the dead bodies, will in a type come to pass when the country will be overrun with merciless humanity butchering each other, and the dead everywhere, unburied, and pestilence fill the earth.

Though the so-styled civilized and

Christians (Satan's of earth) prepare for the day of desolation and think themselves secure, they will be destroyed. Though their money and implements of war will protect them for a time, famine and pestilence will destroy them in a most trying manner; a just reward, reaping what they have sown.

CHAPTER 65.

It says: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die." Is it not very plain that the tree of knowledge of good and evil was the law of their life? Transgressing it was death. We are to-day as was Adam in his day. We take a chance, or a shot, if we lose. As long as man can put the suffering and care on woman he will give her all kinds of taffy that he will protect her from all harm. But man was a liar from the beginning. He is so still.

In Eve submitting they learned or received the knowledge of good and evil, for in it was the seed of evil sown, and Satan (disease and death) became manifest, and is still manifest in the flesh, and getting stronger and stronger, for life to-day is living on its own poison and intoxicants. There is always a first cause, or a start. Why do not our preachers take us back to the starting point and start us right? When we want to cure a drunkard we keep that which makes him drunk away from him, and have him to live on other food, and his life is made better. Is it not reasonable to believe that if we would eat bread from the tree of life instead of from the tree of evil the world would become sober, sane and better? God's

life is as far above our life as is heaven above earth; in the change or turn we can not lose. What we think the greatest happiness and pleasure in our life is but reveling among dead bodies (for such it is in reality) compared with the life of heaven, or the life we would receive by turning from our life, the life of the flesh, to Jesus, the life sent down from heaven. Jesus is the life, the bread and water. Whosoever will may take of it freely.

CHAPTER 66.

There are two trees of life: Eve, the life-bearer of earth, in the midst of the garden; Jesus, the life-bearer of heaven, in the midst of the paradise of God. We are free; we can choose, believe, serve or follow the one we love best, and that one is our master.

Eve is of earth, earthly; lives for a time, decays and passes away. Jesus is of heaven, heavenly, and lives eternal. One is for a time, the other is for eternity. We can take our choice, for we are free.

CHAPTER 67.

What good reason can the preachers give that the curse of this world is anything but the sins of the flesh? Why do they claim that the earth will be destroyed through the wickedness of man? Do they refrain from touching on the evils of the flesh because they themselves have a house full of children, sickly and pimple-faced, and some died in infancy, the same as other families? Adam's fall could not have come through the evil influences of others, as robbery and murder, for there were no others. His fall must have come through the evils of the flesh, for all suffering is in the flesh (kind after kind). Grief and

sorrow are of the mind's troubles. If the curse is in the flesh (impurity of the blood), which undoubtedly it is, for pain and death are in the flesh, of which the blood is the life (kind after kind), then where is the line drawn? Do not the preachers of the world transgress the law of life as much so as do the whormonger and prostitute?

What does God say will be their portion? How many were saved in the time of the flood? Do not be too sure that you are of the saved. Study well the Word of God and what *it* requires of you. It says: "The lukewarm will I spew out of my mouth." There is but one place to draw the line; we can get it from the animal kind, which are under dominion. They say it is human nature. So it is; *but* it is the nature after the fall, which God says is death, and we are the nature. What was God's design? Animal kind was kept under dominion; we were turned free. Jesus says: "Turn ye. Why will ye die?" Turn from what and to what? There is but one thing to turn from, and that is all transgression. And there is but one thing to turn to, and that is the life or nature set forth before the fall, the human nature in purity, in which is no pain nor death, for Jesus wants us to turn to life, for we are in death. God made us in a nature (natural life) and set us free; we transgressed that nature, life, and became diseased; the end thereof is death; in repentance; turn therefrom is the cure. God says the transgressor shall die unless he repent and turn to him, the life before the fall, which is for a holy purpose, and not for pollution. In our fallen state we are not of nature; our life is an artificial life, of doctors and drugs. Poison will stimulate life longer in the dying form than pure food; kind after kind. We can picture the travel on the road

to the dumps, in which the doctors, too, fall in line in their turn.

We must not expect anything from God in this life for working for him, only peace and joy of the spirit. Low spirits drop the head; high spirits raise the head. Also the body and life in general.

CHAPTER 68.

We must not ask for things of earth and desires of the flesh, for these things die; but ask for wisdom and understanding, giving it to your brothers and sisters free. "All they that believe in Jesus as the Son of God and do the will of their Father in heaven are your sisters and brothers." All the wisdom and knowledge you receive from God must be given to others free, and the desires of your own flesh for this life sacrificed, for God does not pay in earthly things that die, but in heavenly things that live eternally. In the sacrificing of the unholy lusts of the flesh we lay up treasures in heaven; in satisfying the unrighteous lusts of the flesh we get value received in this life, and have nothing laid up for the life hereafter, and have nothing coming in the resurrection, when holy or heavenly rewards are given out, according as has been laid up and preserved by God in the book of life until the judgment.

CHAPTER 69.

Death is not death, but suffering. There is no death; but suffering in the flesh for sins (the proof of God's word), which keeps us from becoming life, ripe or mature, in which is life. Not coming to life we are as though we had not been (a nothing). Faith (mind) without work (will) is dead.

Faith alone accomplishes nothing, but

work (will) proves faith and accomplishes the object and purpose. It says: "Not alone the hearing, but the doing fulfills the law." Not alone in hearing the name of Jesus and believing in him, but in doing the commandments of God lie our hopes. They that are for this life first and heaven life second are in darkness, and lay up no treasures in heaven. We are in darkness, seeing (understanding) nothing. It is foolish for us, as sinful and wicked as we are, to think that we can understand a righteous and perfect God. The man that does not get rid of his sins by repentance, believing in Jesus and doing the commandments, will have to suffer them (be judged) in the resurrection, and consumed with the earth, of which life he is a part, not having grown any other life.

CHAPTER 70.

Our God is as big as we make him. They that believe that this earth will be our only home, measure their God according as is this earth in proportion to the rest of the universe (it would take a Lick Observatory telescope to find it), and their light is in proportion.

Why wait until the last moment to repent and follow Jesus, and have no treasures laid up in heaven? All righteousness or good deeds done while in willful sin will not be remembered. When you go from Satan to Christ you must cross the line as free (naked) as when you were born. You can not have that which belongs to another. Only deeds done in the name of Jesus and with a sincere, free and upright heart will be recorded and repaid in the resurrection. Willful sins are recorded in the body, one's own tabernacle, and rewarded in the resurrection according to the law of the deeds and acts done in the body.

Ignorant sins, not knowing Jesus nor the law, in the resurrection will not be remembered (there is no sin nor life where the law is not known), be as though they had not been. Knowing the law and keeping it, alone is life.

CHAPTER 71.

In walking after Jesus it makes his yoke easy and his burden light. The true blood of the Christian is irrigating water to the seed of life. Those who profess to be Christians and go to church and do not follow Jesus and obey the commandments are mockers. "God is not mocked; they had better never been born," for they deny Christ; the true servant obeys his master. By not obeying Jesus they deny him, for they belong to the master whom they serve. "The angels sang, Peace on earth, good will to men." Jesus says: "I came not to send peace, but a sword." It is with us. Shall we have peace by drawing and using the sword, or by sheathing it? Churches are fast conforming to the ways of the world, in which all seems to be peace, safety and harmony. The world struggles for money; so do the preachers. They soon will be of one mind and say, peace and safety, then sudden destruction will come upon them, for all will be corrupt and destroy itself. Peace *will* come, but most times after war and destruction. The Gospel sword is two-edged; it cuts the willful wicked and the hypocrite alike. Money and fine churches will not save them. In the end all will be counted chaff and be burned up. The true Christian, though laughed to scorn, persecuted and called crazy, shall live. Though the way seem dark and confusion rise upon confusion, let us not forget that Jesus is our only hope, and only by following *him* can heaven be reached, no matter if the

world, our dearest friends, brothers and sisters of the world, turn against us. The way to God must be straight, without a turn in it. "The lukewarm will he spew out of his mouth."

CHAPTER 72.

Peace comes after war. So does relief come to the distressed body after purging. It gives relief for a time, but impurities will again accumulate and call for more purging.

But the body grows older. "That which groweth old decays and passes away." This earth is the body of man. The life therein is the life of man. Wars are the purging of the body to give relief to some distressed member. But the body ages and will some day die in its purging.

When all the members become diseased, purging will have no more the desired effect and the body must die. *Disease is sin and brings forth death.* Jesus alone can save.

CHAPTER 73.

We are no longer winding around hills to cross, nor go long distances to ford streams, but go in nearly direct routes by crossing hills on easy grades and good roads, or tunneling through them, and crossing streams on bridges. Nor do we travel a long way to carry communications, but speak to each other, though hundreds of miles away. Physical work has progressed and advanced along all lines.

But spiritual work is the same old song, "The old religion is good enough for me." "It suits me to a T." In it we can live in vice, degradation, plunder and murder. Religion must be brought up abreast with the times. The large and confused Bible must be brought

down to an easy grade, like the hills and mountains, broad and smooth roads, and direct routes.

Its writings must be interpreted into plain and understanding words and condensed into a small book, direct route.

Its teachings simmered down into a nutshell, like the short route across the stream and hills, though there will be hangers back, putting on brakes, throwing sprags under the wheels and rocks and obstructions into the road. Jesus is marching on. He said he would come again and lead us. He left us in the spirit and said: "Follow me." He never left *us*, but *we* did not follow him (his teaching), so he could not march on in the spirit. In our wicked ways we have about run our course; it will destroy us; then the spirit of Jesus will march on, overcome his enemies, and make this earth his footstool, and God's word come true.

The spirit of Jesus will become the spirit throughout the land. All eyes shall see him (understand).

CHAPTER 74.

Why are we in such darkness that we can not see Jesus or talk with God as he is? Is it that we are born in sin and sell ourselves into sin, eat of the forbidden fruit? Is it because we inherit covetousness from our parents, being the same blood, and seek for the gratification of its desires from early childhood, and when of age get married and bond our souls to the life of the flesh and this earth? Can a man follow Jesus and live a married life as it is lived among us solely for the lusts of the flesh, caring nothing as to the fate of the children that may be born? (For he may be cut off at any time.)

Without first providing a home for them, he places himself in bondage to

earth for the living of his family, or flesh. Being in bondage to the flesh keeps him in darkness as to the true light of God. Only in freedom can a man see clearly. He who dies and leaves his children destitute dies in debt. It says: "He who does not provide for his own house is worse than an infidel." In the resurrection Jesus will gather only the pure and free. The law of God is liberty; purity in liberty harmonizes all things. By providing beforehand is our calling made sure. A grain of prevention is worth a ton of cure.

CHAPTER 75.

It says: "She was made for an helpmeet." Man exercising his power over her (being stronger and able to strangle her into submission), making her his servant, did he put her on the defensive and make her study how to equalize her condition with his? In her wiles of deception, under her silks and laces, and feathers, paints and powders, does she deceive him, make him believe that she is above the washerwoman in soul, heart and body? Is dress her defensive weapon? What won't she do for dress and paints? And what man won't it deceive and lust after her? What commandment does man break to lust after woman? What commandment does woman break to tempt man? Is this inequality and deception between man and woman death?

God says it is. Is it her free heart and clean flesh, or her strangled heart and defiled flesh, covered with silks, feathers, laces, paints and powder, and scented with perfumes, that tempts man and lures him to his death? Is she, then, the tempter, Satan? If so, who is responsible? Man makes her his servant and instrument for his use, when God

made them equal (being no respecter of persons), and Adam acknowledged that she was one with him, and God made them for a holy purpose, and man her lord and protector.

God gives all creatures a mode of defense. Is this deception and temptation of hers her mode of defense, she not being physically as strong as man? And must the defense not be stronger than the force in order to protect, and in this does it not make her more cruel and filthy than man or beast?

CHAPTER 76.

It was the corruption of the flesh that caused God to destroy (cleanse) the earth by water. The same conditions will again come to pass. The corruption of the flesh and mind of humanity will cause God to destroy (purify) the earth by fire. Not that God will do it, but that it is the law wherein we were created. When a person becomes diseased or poisoned to a certain stage or point, death becomes inevitable. The same when the human flesh of the earth becomes corrupt to a certain degree then it struggles in death agonies until unconscious (dead), and when purified by fire leaves neither root nor seed, nothing wherein is life. Thus will be our final ending.

The end is in the beginning. When we finally reach the beginning of our life in our studies we will find or learn the mystery that has kept us in the wilderness and darkness; they that read may understand (see). Time (God) will reveal (mature) all things, bring light out of darkness, life out of death, paradise out of hell, a throne from the fiery furnace. Watch and be on duty. Be sure to have something to give him both of earthly and heavenly treasure;

NOTATIONS BY THE READER

NOTATIONS BY THE READER

let your faith be proven by your works, both for soul and body, spiritually and physically, heaven and earth.

CHAPTER 77.

Why do preachers always preach of a personal devil, having us believe that we are not responsible for our acts of wickedness, that Satan in the end will be chained and thrown into the bottomless pit? We know that the flesh suffers its transgression. Jesus says *he* is the King, has the power over heaven and earth, the living and the dead. Where, then, does the power of a personal devil come in? Jesus says he will reward according as has been our work. What good will it do us if Satan has to suffer as long as we have to suffer our own? It says: "As you do unto others, so shall it be done unto you." Could Jesus, being all-powerful, punish Satan and escape punishment himself? Is it not very evident that if each one of us would chain the devil within himself the devil would be securely chained and in the bottomless pit (having no footing), and is the only way it will or ever can be done? Jesus says: "Follow me. I am the light and the life, wisdom and enduring strength."

In him we are strong; in our flesh we are weak.

Shall we follow the flesh or follow him? Religion has traveled the road of greed and unrighteous men.

When Jesus comes he will turn it back to the truth; in it the world will be turned upside down. Our wise and learned men (deceivers and robbers) will find themselves fools.

CHAPTER 78.

Church and State must become one in cleanliness; they must become the life

of each other. It says: "Come out of her, my people."

As fast as they see the light they will leave the present churches. "There shall be a falling away."

We can not bathe in mire and come out clean, nor wallow in filth and be sweet scented.

As the flesh gets corrupt, so does the earth, and earth and heaven get corrupt, foul and polluted. When the plagues come the heaven will refuse to give her draught for fire, and the earth its cleansing power for water. There will be poor food, poor water, poor fire, and poor air to breathe. "There will be weeping and wailing." As flesh gets corrupt, it contaminates all things that enter into life. Not that it contaminates it so much, but that it can not get the substance out of it. The poisoned flesh will be without an antidote.

CHAPTER 79.

It says: "The fear of the Lord is the beginning of wisdom." "Fear the Lord and give glory to him." "Praise ye the Lord." As we get to fear the punishment for our transgressions we turn to the Lord and seek for wisdom and hope for his promises (this life promises nothing; we may be dead to-morrow), and glory in a life wherein are no uncertainties, and praise him for a home and life wherein is no remorse of conscience, no sadness nor tears, no pain nor death. "Fear the Lord and give glory to him." "Praise ye the Lord."

CHAPTER 80.

About all preachers preach a personal devil. We can not believe in a personal devil and a personal God. We must believe in one and let go the other. It is no wonder that we are in darkness, when

the churches teach nothing but darkness (a personal devil). It is the shield of man, but before long the light will penetrate his shield; it is about worn out. It is becoming very thin; man is seen moving behind it as a shadow, but soon will be in full view. What?

CHAPTER 81.

"What God has joined together let not man separate." Only God can separate holy wedlock by death, and man annul it in case of fornication.

The man that grants separation for other causes but fornication assumes the place of God.

The man that assumes such right and places himself in God's stead is lost. They that pronounce the death sentence are lost. They that change God's law to effect either teaching or oppression are lost. They that grant liquor license, in which their fellow man is lost, die in drunkenness, are lost. They that license vice, wherein prostitution, adultery or murder is committed, are lost. The nations that sanction these things must perish, with all its sanctioners, for they are mockers (setting aside righteousness) and must die. God alone is the maker and taker of life. Man can neither make nor return life that he has taken.

The preachers that in the name of Jesus preach for the saving of souls, that take upon themselves that responsibility, then mislead the people by catering to the rich, being afraid of offending, which might affect their pay, are hopelessly lost, for they labor for worldly gain at the expense of human souls, which they can not replace. "They that receive the light of God and turn it into darkness, or call good evil, and evil good," to effect for money, commit the unpardonable sin, and are lost. I, myself, judge you not, but bring (not I,

but God) to you these things in remembrance that are in his law and change not. Jesus alone is our judge and instructor, guide and teacher for eternal life, paradise or heaven. As these violations come by man, by man come its destruction; by the sword for the blood that has been spilt, and by famine and pestilence for the misery caused by oppression and holding back the laborer's reward.

Both blood and earth cry for justice, and their cry shall not fall on deaf ears, for their cry goes out to God, who can and will answer them. They that are weighed in the balance and found wanting must perish.

CHAPTER 82.

All debts must be paid. There is no forgiveness; though we repent and have our sins forgiven, they are not forgiven, for we have lost all the good that we ever did. We pay dearly for the sins committed; the works of the sinner are sinful and are lost, as regards heaven life. We can take nothing from our sinful life into heaven life. At the moment of repentance, starting in Christ's life, begins our laying up of heavenly treasures, and our reward will be according to our work. In our repenting of our sins we become as little children; our former life is forgotten; the blood of Jesus wipes it out. And if he accepts us it will never be brought up again. And if we continue living in him, we receive credit according to our work. To repent and become as little children we are born again, or anew, and our life starts from that time. If we have but one more day to live we have very little time to lay up heavenly treasures, and must be satisfied with it.

The sooner we repent and follow Jesus, the more time we have to work

in his vineyard and build our home and vineyard, which will be ours forever, to inhabit and eat the fruit thereof. To be accepted by him is to receive the Holy Ghost, the true and sufficient light and knowledge of him to guide us and be our future understanding to live right.

If we fall after this acceptance, he of us and we of him, it becomes an unpardonable sin, as to heaven life; sinning against the Holy Ghost, *Spirit* Wisdom, is unpardonable, for Jesus was once crucified for all, and will no more be crucified. He cleansed us by his blood and set us free, and if we do not obey it will be our own doings. In it we are all equal; it is no harder for one to obey than it is for another; rich and poor, high or low, white or colored, are alike.

The trials are the same in accordance with the pay and requirements from each. Jesus knocks at every one's door to offer salvation, and it is for us to accept or reject. He, alone, is the true Church and our High Priest. Get your conviction from him, join his church, and follow him, and not bind yourself to an earthly church and follow its preacher. ("Follow Jesus, and not man.") If we repent not, the blood of Jesus will not atone for our sins, and our own flesh will have to suffer its transgressions, and the knee must bend to God before we can die. We must repent some day, either in this life, to live, or in the next life, to die. There is no forgiveness. Whatever sins we commit we will forever be that much less; either we will have to pay them in our flesh, or if we repent and are saved, will be that much less, having spent that much of our inheritance. Not that there is an unpardonable sin, for God is all love and mercy; but after having paid his debt in the flesh and asked God's forgiveness, he will be forgiven, so he shall suffer no longer, for Jesus has paid the price

of eternal punishment, and in him it is blotted out, if asked for. He alone can blot it out. God answers the prayers and petitions of the just and unjust, but his law can not change. God takes no delight in punishment and suffering, and when the requirements of his law are fulfilled will forgive the sin if asked for in the name of Jesus, and remember it no more.

CHAPTER 83.

There is no sin. God in the beginning said that sin was the transgression of the law, and when finished was death. Having sinned, we have proven God's word true.

It is the evidence and proof of God, so there is no more doubt and we are free.

The things that are, are of God and live eternally; the things of this life are but shadows and dissolve in the light. God made it all, and all is good, for God is good; in him is no badness at all. But we do not see. Sin, disease, has dimmed the eye and robbed the brain. Man alone is to blame. Oh, shame! Oh, shame!

CHAPTER 84.

"Son of the morning, perfect in beauty, how hast thou fallen!" Beauty fallen (man, the image of God).

The person lost in the wilderness, wandering round and round, getting nowhere, worn with fatigue, thirst and hunger, lost in despair; the person clinging to the wreckage of a storm-wrecked ship in midocean, without hope; though in despair and without hope, Jesus is there and will save them that have followed him. Pain and suffering, misery and despair turned to joy and happiness, rapture and ecstasy, heaven.

Oh, sadness! Oh, shame! The cursed

of all names, whisky! "Thy name is a mocker." Happiness and glee, in merry jubilee, hell. It says: "The drunkard can not enter heaven." Can he that makes drunk go to heaven and the drunkard go to hell? He that dies under the influence of liquor dies in the embrace of Satan, the mocker, in which the poor are rich, the miserable happy, the open grave without a bottom. "Wine is a mocker."

Are we, as a people, lost? Are we who have the strength to make and uphold laws that license the strong to make drunk the feeble-minded and send them to hell any better than they are? Even among us that show no mercy there is mercy extended to the feeble minded. Is God, who is mercy, then unmerciful to them? Is the tempter stronger than the tempted? On whose heads will the judgment fall? Are the nations lost that live on the revenues of souls sold to Satan? Are the rich and they that fill high places mad? They live on the dead bodies that they have poisoned; they breathe the air of the decaying bodies; they exchange venom back and forth and call it life. Poison (deceptions), no matter in how small quantities, will finally kill, no matter how invigorating, embracing and stimulating it may seem for the time being. Who is free from this poison? If Jesus should come to-day and gather them that are free from this venom and poisoning their fellow men, how many would he gather? He says he will gather the pure only. Will the nations of the earth be destroyed? My understanding of the word of God is that they will.

Dear heavenly Father, thy will be done. Thy law stand firm forever and ever. In the name of Jesus we will pray to thee for help and mercy. Thou saidst that thou wilt turn the earth upside down and make it empty. And Jesus says that he will come again. Oh, hasten

the day of light while yet we are on earth and in life, and before all is so rotten that no lever can have effect, and slimy with blood that no hands can find a hold. Oh, miserable, blinded, drunken, mad, blood-stained people that we are, dear Father, if it be thy will, help us to understand; have mercy on us and give us strength, we ask in Jesus' name. Amen.

Dear Father, if it be thy will, combine thy grace and the ability of our able writers that they may herald thy word and send the light of Jesus to all kindred, tongues and people while it is yet day, before the night comes, wherein all is darkness. In the name of Jesus, our Saviour, we ask it. Amen.

CHAPTER 85.

What is sin? It says: "Sin is the transgression of the law." It is the planting of disease (pain and suffering), and inflicting wounds (heart aches), and going in debt (be in bondage or slavery). All of which has to be satisfied, or atoned for, or balanced. There is no sin. Man is free; he has the privilege or liberty to cut off his fingers if he is willing to suffer the consequences. He has the privilege to exchange one thing for another, even his life for death, or his inheritance in heaven for the tortures of hell.

He has the privilege to rob his fellows if he is willing to pay it out of his inheritance. Our inheritance is life in the kingdom of God; if we squander it or live it up in this life we have nothing more coming. The rich, the robbers, the liars, the deceivers, the debtors care not for their inheritance; they use theirs in this life; they are willing that the other fellow shall have his own in the resurrection, and they do without anything, having used theirs and acknowledged

value received, *for they know the law*. The preachers that preach sin and repentance, making light of sin, mapping out an easy way to heaven, receive the nickels. Some are afraid to preach the dire consequences of sin, or what sin means, for fear it would interfere with their worldly living.

Though by repentance the sins of the flesh may be forgiven, for Jesus has paid the debt if it is acknowledged; but the willful sin stands forever against the kingdom of God, or righteousness, or one's self, or his inheritance.

Death-bed repentance may free one from punishment in the flesh, but having laid up no treasures in heaven, men are without representation or name there, and are as though they had not been. Having used their inheritance and not increased their talents, their page in the book of life is a blank.

CHAPTER 86.

Turn the churches into schoolhouses, the preachers into teachers; pay them salaries for their work. Let the children play and let the old folks learn knowledge, be it of God or what it may. Let all eat what suits their appetites. Play is the children's food: they should not be deprived of it. Wisdom for the future life and betterment for this life is the food for the older ones.

Put religion into picture books for the children, pictures explaining the reading for the children, and the reading explaining the pictures for the old folks. Have special rooms for the children, with a teacher. It is wrong to make children go to church and be quiet (be as old folks) and disturb those that want to listen; it provokes the mind in both old and young and dwarfs it. You must feed them their food or you hin-

der their growth and development, mentally and psysically. With the churches as schoolhouses and the preachers as teachers, open at all times with a teacher in attendance, all can be provided with the food they love best. This would provide plenty of schools for a long time, probably to the end, with plenty of rooms for all classes and kinds of studies, which is food for our development and strength; all can grow up in it and become one people and of one understanding, and of one love, loving your neighbor as yourself and the Giver of life and knowledge above all. Teach each other to understand and love each other is the fulfilling of the law. Liberty in accepting is the privilege of all, for man is free.

CHAPTER 87.

We have the words radiant, splendor, beautiful, rapture, joy, delight, for expressions; but no words of ours of tongue or pen can express the word life (the senses). There are but two words to express it, they are God's words, love and glory; their meaning we can not fathom. We think this life great, glorious and wonderful in its splendor and beauty, joys, fancy and delights. Wonderful life. Oh, could a writing but inspire the thought of the life in paradise, when our earth life (the senses) seem to be and give so much. This earth and its life is cursed; then if this life and this earth, the best that can be had in it, are cursed, or a cursed life, what must be the life in the paradise of God, wherein there is no curse, sadness, worry, regret, doubt, discontent, malice, hatred, jealousy, pain, suffering, grief, sorrow, agony, fear, death?

Think of a life wherein none of these exist. Who can paint the picture or

dream the dream? Life. What is it? The senses, seeing, tasting, hearing, feeling, smelling. Without these there is nothing; in them is all. The gift of God's love. Life, love, affection, kindness, good cheer. Life, joy, gladness, blessings. Life, divine, adoration, supreme, glory eternal. Life, God, all in all, the giver of all. Without him is not anything. To him belongs all the love, glory and praise. Praise God for evermore and for evermore and more. Give glory and praise to him for life, the understanding, consciousness and enjoyment of it.

CHAPTER 88.

What do the old manuscripts contain that were rejected by the translators? Was it that which was against the lust of the flesh, the life they wished to follow, that they were bonded to? The translation was made by sinful men and accepted by sinful men. But was it accepted by God? Is it not reasonable to believe if it had we would all understand alike? It is not what say the Scriptures, but the interpretation of God's true word and the living in it that will save us. God pays according to the work done, and the work for which you were employed, and when the work is finished. No work, no pay; and but one pay, either for earth life or for heaven life. Our life is typical with God's life; we do the same.

It is our own law, adopted by us and acknowledged to be just, and it will judge us without mercy or respect to persons; mercy can not stand in the way of justice. The rich and they that labor not are lost. By their own law or judgment they acknowledge themselves dead, and so they are. No work, no pay. No production, nothing to draw on (sure death).

CHAPTER 89.

As we fear to have our acts and doings known and seen in the eyes of man and keep them secret, so, also, are our good acts and doings kept secret and not brought to light before the angels, and recorded in the book of life, for the sinner can do no righteous work. As we fear and hide from light, and prefer darkness to light, so is our darkness; in darkness we can not see; in it is death. Jesus is the light. In the light we can see; in it is no darkness at all. The heart that is full of secrets is shut to the eyes of the recording angel, and there is no recording on the leaves and pages of God's book of life. But the recording is in the book of death (heart), written on its own tablets, and will receive its reward according to its works in the day of judgment, when God searches and reads the heart.

"The pure in heart shall see God" (life) in the realms of God. Likewise the impure in heart shall see Satan (death) in the realms of Satan (hell).

CHAPTER 90.

God's day is from sun till sun. The Sunday keepers that run Saturday until twelve o'clock at night, do they steal six hours of God's Sunday? It says: "They think to change time and laws."

God's time, day, is from sun till sun; their time is from midnight till midnight. Do they, then, think to change it?

Is God's word true? And why do they run the last day of the week till midnight? Is it that Satan may collect the toll of the week? There is a design and purpose in all things.

CHAPTER 91.

Sin is only until it is paid, as a debt is a debt only until it is paid. When

paid in its fullness it is wiped away and remembered no more and a new account started. All debts must be paid. The things that are of God and live eternally. The things that are not are of the earth and man, and will fade away; they are, but are not, for they are but for a time. Sin is darkness and *we see therein*.

In the light there is no sin; we reject it. There is a great debt hanging over us, the debt of the flesh. The blood is the life of the flesh; it is diseased and must be cleansed by woman. The fight will be between Christ and Satan, life and death; between woman and man, honor, redemption or death. Through the young men and women that are yet in their innocence and virtue will come the saving and redeeming of humanity, light to the world. God said he would turn the world upside down, and he will. The world is man (his doings). Woman was made for a holy purpose, and not for a boot, when becoming worn or shabby be cast off, as is the custom and law of man. But Jesus will spoil their unholy and unjust laws. Look into the ages (history) that have passed and see what woman has endured, and the slave and utensil of man she has been; no animals are treated as cruelly as she. See in the murderous wars where they, especially young women, are taken captives for a fate worse than murder.

Man, as is commonly understood, has endured much in the wars and reformation; but men when fighting to the death for a cause or grievance do not suffer like woman torn from her children and seeing them butchered in her own sight, and they themselves used for the satisfying of man's lust, tortured and murdered. Who does these things? Satan, from another world. Has the inquisition stopped? Have the barbarisms of the Dark Ages ceased? The man of

iniquity (Satan, murderer), under the cloak of religion and in the guise of the Church, will be revealed, as God said he would. His cloak will be badly scorched.

CHAPTER 92.

As in the time of the building of the Tower of Babel, God confounded their language and scattered mankind to different parts of the earth, and different life and ways, so will he again bring them together in their understanding and one language in the second coming of Christ (Spirit wisdom), in which those things (one understanding) will again become restored over all the earth, as "his light will shine from the east unto the west." The whole earth will be subdued, become understood; all enemies will be put under his feet; darkness, ignorance, misunderstanding and confusion overcome. Our wisdom of to-day, the theories and understanding of our most learned men, will look silly and foolish when the right understanding or light of Christ comes. God had a purpose in view when he made man, and it is being carried out. But we do not understand, as yet, as the millennium or second coming of Christ, or Christ's reign or kingdom, the *spirit reign*, in his name is just setting in. *Spirit* wisdom, or Holy Ghost, descending on the world, lighting it up. In the lighting up troublous times will come, as some will prefer darkness to light, as the rich and unrighteous; these will have to be consumed, either by the sword or by the spirit of his mouth. Justice, liberty and equality will be the law, and will be enforced, no matter who it will destroy. Justice will take away the stolen goods and property of the rich and give it to the producers of it, to whom it rightfully belongs. "The poor shall inherit the earth." The unrighteous will be

punished on the earth and destroyed in the flesh.

CHAPTER 93.

A 'type of heaven must first be on earth. But heaven can not be on earth, for earth is but a part and purpose of God's heaven. The type, resemblance or shadow will pass away, for in the perfect light there will be no shadows. It must become the spirit of God's people to live a heavenly (righteous) life on earth, and so fit themselves for the life of heaven. Man's heaven life must be grown from earth life. Trials and troubles will come, if we do not repent and prevent them. It all lies with the rich whether we shall be destroyed by the sword (violence) or be consumed (wickedness overcome) by the spirit of his mouth and brightness of his coming (righteousness, bringing peace and good will). Present society, which is rotten, in its injustice, robbing and murdering, must be destroyed on earth and the deeds of the wicked in the fires of hell, the burning up of the impurities. This earth will be destroyed after the separating of the good and the bad. Not that it will be destroyed, put out of existence, but that all impurities will be burned up and the fire quenched, die out, and the earth rebuilt, become the throne and city of God. In the coming age, millennium, Christ's kingdom on earth, will come the knowledge of the future, or new and last epoch, the life for God's kingdom. In it wickedness will be chained, unrighteousness will be put under the feet of the righteous.

Jesus (righteousness) will reign on earth until all enemies are put under his feet, under control, or conquered during probation (time set); when probation ceases (time closed) then the wheat (just) will be gathered into God's barn

(heaven), the place prepared for them, to live forever. And the tares (unjust) will be gathered into hell, the place prepared for them, and burned up, the burning of the impurities, each according to his unjust deeds, in the lake of fire, the burning of the impurities of the earth, when it shall melt with fervent heat.

The end of each epoch has its harvest and it is the seed of the next epoch, or season, or generation.

Great, marvelous and wonderful things will come to pass in the coming epoch under Christ's reign, and in rapid succession, for there is an abundance of seed sown.

CHAPTER 94.

Man in his deception and make-believe that he loved woman and leaned toward her, forever held her in his coils, ready to strangle her at any time. Man, seemingly being led by woman, never relinquished his grasp on her throat, so when she no longer served his purpose he could strangle her, both body and voice. But the cry of woman as well as of the poor for justice is being heard by the God of heaven, and will soon be answered, and there will be a time of trouble if we repent not (forsake the tares and join the wheat). The expounders of religion not raising their voices against indulgences, permitting them to be reveled in, they themselves being in the ranks, praying for men and forgiving their sins for a money consideration, have had a fine graft, and worked it successfully for a long time; but the day will soon come when their masks will be torn off and they stand revealed. They sowed the tares, errors and false doctrines; the time is at hand to gather and tie the tares in bundles,

different classes assembling, or kind after kind; "birds of a feather flock together."

Capitalists combining, labor combining, denominations trying to hold together, women asking for their rights; the bad upholding their kind, the good upholding their kind. "The good will be gathered into God's barn." The bad destroys itself; it is the law, for it has no caretaker or protector; it is left to its own destruction. The tares are many; the wheat has a hard time to live to maturity; it invariably is choked or carried down with the tares; but here and there some rise above the tares and stand till the harvest, though attacked by the pests of the tares (temptations and scorns).

The field looks green and flourishing, but the wheat is hard to find and separate from the tares. The field belongs to the wheat, but preachers and priests have sown tares (errors and bad examples) instead of wheat (the true Gospel).

But the tares will be burned up and the sowers purged, and the field become a golden wheat field again without tares. "Then shall the righteous (the wheat) shine forth as the sun in the kingdom of their Father." The wheat field become the Church of God, with Jesus their High Priest, when errors and false doctrines will be destroyed, blindness removed from our eyes.

CHAPTER 95.

Jesus has never left us; he is here among us ("I will be with you alway, even to the end of the world"), reaping and gathering together his elect, saints, thousands of them, working among ten thousand times ten thousand (humanity on earth). With his sickle (truth) he is cutting down the harvest by his saints, separating the tares from the wheat, giving understanding.

Where a tare is cut down or plucked up, there is a wheat stalk in his place, a sinner brought back, one that has been in error, or darkness, having received the light, or been corrected, or reinstated. The judgment will fall on us all; we are in error and darkness. God's field will be cleared of the tares and again be a wheat field. Darkness and errors, falsehoods and deceptions practiced in the churches and daily life will be brought to light. With his sickle he cuts in twain, the false from the true, the errors, misunderstanding, from the truth and understanding. All eyes shall see him, understand. All shall hear his voice, the Truth. The dead saints as well as the living are at work; the knowledge of them, the dead and past and their work, is in the living and is being used by them, in the administering. Jesus works through his elect to the people, and he will work until the true understanding and knowledge of him is among all people, so that they that will may accept him as their Lord and become of his household. "He shall reign until he has put all enemies (errors and darkness) under his feet." It is not so much that we are in disobedience (sin), but we are in error and darkness, having inherited it from our parents and living therein, being followers of the flesh instead of the Holy Spirit. To err is human, to correct is divine. Jesus is our divine, correcting Light.

CHAPTER 96.

Are Protestants that keep Sunday, the first day of the week, as the Sabbath, and that believe in baptism by sprinkling, Roman Catholics? The Roman Catholic Church set aside the Lord's day, Sabbath, the seventh day, and substituted the first (eighth) day, Sunday, for

the Sabbath, and changed baptism by immersion, as taught and practiced by Jesus and John, to sprinkling. Are they that willingly adopt and follow Roman Catholic doctrines and laws Catholics?

What do Protestants protest against when they accept willingly? Some people seem to make themselves and others believe that they are very much opposed to the Catholics, yet are they not Catholics themselves? "The tree is known by its fruit." The obeyers of the Church are its upholders, or fruit. The fruit is of the tree. The Sunday keepers are of the Roman Catholic faith. It is their Sunday, for they made it? Not that they changed the Sabbath, but they have a different day for it. It says: "They think to change times and laws." But they don't; they change only themselves from God to Satan, from God's will to their own will.

CHAPTER 97.

Jesus does not say to honor him, but he says **all** honor is due the Father. He does not say come to me, but to the Father through me. He is our Lord, as our Saviour and Redeemer, but not our Father, to give life eternal and make us heir to his (God's) kingdom. ("Eternal life is the gift of God.") It is all wrong to honor Jesus when he says **all** honor is due the Father. God says: "Keep *my* Sabbath," the seventh day; to keep the first day in honor of Jesus is all wrong; Jesus does not ask it, but says not to. He was doing the will of his Father, and not his own will.

Though he is our Lord, he is such only as to saving and redeeming us; he is the servant of God, to do God's will, fulfill the law, so we may understand and follow him and be saved from the penalties of Adam's sin; not to suffer eternal death (torment), but have the

sins forgiven by repentance, and if truly faithful unto God, in Jesus' example we may be restored as true sons and heirs with Jesus to his (God's) kingdom. To repent is to come out of darkness into light. ("Come out of her, my people.") Without repenting we can not see, understand. The first thing necessary is to repent, come out of darkness into the light and walk therein, and light will increase until there is no more darkness (confusion, mystery, doubt, fear or misunderstanding).

"The servant is not greater than his master." If the King or President of a country selects a person to represent his country to another country to arrange certain work or form an agreement (covenant) with that people, the stamp of the seal is the power therein. Though the seal was set by the hand of the chosen representative, it is not his seal, but the country's which affirms it; and if the subjects (people) depart from the covenant of the seal, the law therein will bring them back or to account in the day of judgment, or settlement.

It is the seal, and not the ambassador, that is binding.

Though all power is given to Jesus, yet it is subject to his Father's will, for it takes two to form an agreement and establish a seal, in which the two become one, or one law under the same head, or hand. The fourth commandment is the seal of God; in it the work is finished; the seal is set and all parties are held therein. Jesus fulfilled the law and has become the proven law for us. He says: "Follow me;" "abide in me" (the law).

In it is life without punishment; he sealed it with his own life, the highest price that can be paid. The law (Jesus) is life. Jesus is the Law; that which points out that which leads to life and that which leads to death; that in which

is pain, suffering and death, and that which is free from it; that which shall be burned up, and that which shall be saved into God's kingdom. Dear Father in heaven, give us light and understanding, and strength to live therein. We ask in his name whom you have sent for our guide, and knowledge, and power. In him alone lies our strength. We thank thee, dear Father, for this strength given to us, that will keep us in the way that leads us from pain to joy, from strife to peace, from darkness to light, from death to life, through thy beloved Son, our Lord, Saviour and Redeemer. Amen.

CHAPTER 98.

What constitutes being poor? They that lay up earthly treasures at the expense of others are poor. They can not take anything with them from this side and have nothing coming on the other side. *Such, indeed, are poor.* No money but that which has been produced by self labor can be employed in the service of God for one's own benefit. It can not be recorded in God's book. The willful sinner can do no good works; his work can not be recorded in the book of good works. Stolen money can not be used for a holy purpose; it can not be recorded in the holy book; the work is as though it had not been. The washerwoman's fifty cents will buy more heavenly treasure for her if used for a good purpose than will Carnegie's millions invested in libraries or Rockefeller's millions invested in universities buy for them. With the earthly rich man, it is not how rich he is, but how poor he is. The holder back of the laborer's wage must make good, though it takes him the whole of the millennium. This is what the millennium is

for; it will last until all debts are paid, or settled up.

Then earth life will be finished, and all stubble, waste matter, will be burned up; the earth purified and cleansed, to be inhabited by God's people for an everlasting habitation for the life determined on, or set forth in the beginning. When man's debts are paid, then man's work and God's work as regards this earth and life will be finished and remembered no more. It will then be the life of heaven in the paradise of God. No more weeping nor crying, tears nor sorrow, pain nor death, for these will have passed away and be forgotten. God in due time will turn the earth upside down; turn darkness into light, give the true understanding. While Satan (man) reigns, his people are protected. When Christ's reign comes, *his* people will be protected. The former things will change. Jesus (righteousness) will reign with an iron (just) hand. The wicked will be punished here on earth and the righteous will be recompensed. They that labor will have what they produce. They that labor not can not fatten on the labor of others, as now. There will be no incomes, only from the products of labor, to them that labor. The rich, kings, high-salaried officials and they that labor not, will be thrown down. Their fine houses in the cities will be vacant and bring them no income; neither will they receive dividends or interest. They will not be allowed to rob the laborer. "Judgment will be laid to the line and righteousness to the plummet."

The time of selecting Christ's workers (help) is going on and in time the separating will commence, when two will be in one bed (living and working together); one will be taken, the other left. Bed, not a sleeping bed, but the bed we have made for ourselves, the

life, work bed; our life, according to the purity of the heart. It may be a Catholic and a Methodist in the same bed, or a white man and a black man; the one with the sincere, pure heart, or follower of Jesus, will be taken, regardless of creed or color. That which we do for ourselves or the life of earth is recorded in the book of this earth life (death); it will perish and pass away, be as though it had not been after settlement. As Lot's wife turned and looked back, desiring or longing for the things left behind, her body was turned to a pillar of salt. But, oh, where did her soul go to? Where one's heart is, there is the soul. Did her soul go back to Sodom, that fiery furnace and place of desolation? God alone knows. "Let him that is in the field not go back after earthly treasures," but be prepared for the flight beforehand, so he can go at a moment's call.

CHAPTER 99.

"Faith without work is dead." Not that praying to remove mountains and believing it will be done will bring it about or to pass; believing is action and doing. To believe in Jesus is to do and obey his teaching. By faith and work the mountain can be removed. The Bible language is a symbolic or nature language.

Not that Jesus will stand on the Mount of Olives and cause it to part or separate and form a great valley, but that he will unfold the scroll on which is understanding, so we may hear and see (understand and know). It will be the separating of our kingdom, or earth's regulations or laws; cleaving them in twain and setting up God's kingdom under one head, one fertile, green, beautiful valley. A government set up (valley opening out), wherein all can under-

stand alike; a form that will give justice, liberty, equality, love, mercy and charity to all. A government (valley) that will provide for and protect all people. "We must become as little children," learn the simplicity of God, in which the understanding and teaching of our wise men will look silly and foolish. As an Elias or Isaiah lived in John and the perfect, pure Adam (as he is to be) in Christ, so, also, live the wicked, kings and rich rulers, in the bodies of the suffering humans. Not that "Jack Brown" is in pain or in prison, but a wicked one gone before, paying his debt in that body. The just and unjust suffer alike in this life; we are all members of the same, or one, body. "All things are possible with God." All things are created in life for a purpose, and not to be destroyed. It is not unreasonable to believe or conjecture that when a man has suffered (paid) his sins, not having committed the unpardonable one against the Holy Ghost, he may be assigned a place in heaven according to the law governing the case.

All debts must be paid and body bow to the acknowledgement of the justice of God and his righteousness. It is possible that *all*, both dead and living, may have a chance or a part in the working out of their salvation in the millennium, or Sabbath of the Lord, in which will be given the full understanding, or meat, in due season.

We shall not all be destroyed in the great conflict between the rich and poor, or robbers and workers, unjust and just. His elect, in which will be the light to light up the dark places, will be scattered throughout the world, gathered or called from among all peoples, and will again bring about a state of righteousness which will nevermore be destroyed.

The green valley, with its pure water, providing food and drink, love and hap-

piness for all, and room, as the dark clouds will be rolled back on either side, or the scroll unfurling, giving to humanity the true light of God.

"God is merciful." It is not unbelievable that in the millennium, when full light will be shed, the wicked in repenting and returning to God will free the devils (evil spirits) in them, and those evil spirits be returned to God's favor and have a chance to become of his household (those that have been cut off through violence).

CHAPTER 100.

As God assigns different work and different stations and time to those of earth, having a place for all that are willing and believe in Jesus, so he may also have a place in his realm for all, according to their faith and work, whenever called. We should never be discouraged, but seek the Lord diligently and *trust in his mercy*.

Mercy can not stand in the way of justice, but we may rest assured that when our debts are paid to God and man, mercy will abound. In the rolling away of the clouds the sky clears; so in a man paying his debts does he become free. In the Sabbath (millennium) all this life's work will be finished.

As God's breath, spirit life, put animation into the clay form and made it a living soul, so, also, could he impregnate or infuse life into the womb of the form or body, Mary, by the Holy Spirit, the mind's object to be, or mind's eye, the Holy One. Being pure, and holy life property of God, the Spirit, and undefiled or uncontaminated by Joseph, her husband, or any other man, the seed or life grew undefiled, and was born pure and holy, without sin. No death, disease properties, entering therein. (The disease germs are in the seed of the

male.) Jesus was manifest in the flesh, voluntary, to prove life in the resurrection. As the earth is the mother, the substance and form producer of all life. Without it there is no consciousness; without consciousness is no knowledge; without knowledge there is no God, the state or being of a knowing life. Nothing springs from nothing. God (life) created the world, and the world (life) created God.

All is life, and reproduces life in its law.

There were angels before men, and worlds before our world. Jesus was the first-born of woman, of the spirit life in man form; the first-born Son, a type of the spirit begotten, which will be made permanent in heaven. In him (his kind) will all spirit life be created; kind after kind, as set forth in the beginning.

All life has its season and time of fulfillment. Jesus pre-existed before he was manifest in the flesh and became our teacher and doctor, even before our world was. Adam's transgression of the law of life brought on, or set up, a disease germ, in which was death to all of Adam's seed, the life of the flesh.

The flesh dies, the spirit lives. God changes not, and will not have his word come back to him void (without results). They said: "Let us make man in our own image and likeness," and determined it. The first Adam being a failure, it called for a second Adam. God's own Son, their own life. "The seed is not quickened, lest it die."

Jesus being the seed or sower, it called for his life to make the word good (God, infallible). God is unsearchable and beyond finding out. But in a few generations of pure begotten life the true light of our life will be revealed.

We are not of the pure seed, but in Jesus it may be had and planted. Sin is disease and ends in death. It is curable

by prevention, by planting and cultivating the seed in the law of purity, or holiness, until disease is eradicated.

The seed in us is diseased unto the third and fourth generation. Life of the pure seed lives eternally and in knowledge of all life, sensitive or conscious to the life that is, and is to be, or come, which will live and increase forever.

Jesus in the flesh, being of pure blood, did not have uncontrollable passion to the same degree as we have. Our passions are disease and cravings, inherited and cultivated, and are not natural (nature).

There will be no difficulty in controlling the passions once the blood becomes pure and undefiled. This can only come to pass by faith in a hereafter life and in the promises of God. Only by faith in God and hope of a hereafter life can we become strong enough to overcome temptations and do God's will, instead of our own will. Only by sacrificing our own will and doing the will of our Father in heaven can we become children of God. "He who lives his life for his own sake shall lose it." "He who lives his life for Jesus' sake shall find it."

CHAPTER 101.

It says: "The words that I speak unto you, they are Spirit and they are life." In our wickedness or earth life we do not understand the *words* of the Spirit. To get their substance we must eat them. We put eatables on a table, but that does not fill us; if we want to be filled we must eat. If we want the understanding, nourishment or satisfaction of the words of God we must eat them, do his commands. The branch that bears no fruit is cut off, and they that bear fruit are pruned to bear better fruit. "By their *fruit* you may know them."

The one that claims to be a follower of Jesus and is not an example in it will be cut off, for by his example he is known. The pruned are the workers. "Faith without work is dead." God asks for proof. The work proves the faith and the fulfillment of God's promise that prayer (work) and faith will move mountains (obstacles). The fruit on the branch proves the branch. Likewise the example of a person proves the individual. The true spirit of God stands proof. He who does not stand the proof may know he is not of God, but of the world, and his portion will be of that of which he is a part. Do we not know that as long as we are in debt we have no account or credit on our side of the ledger? Every secret takes up the place of a light. The heart that is full of secrets, deception, lies and thieving is without light.

They are in darkness, and in it they will perish. Darkness is death, light is life. To be in debt is to be in darkness, the soul in bondage and held prisoner under sentence.

An impure heart produces an unsound mind, and is enmity to the works and words of God and blind to the light.

The spirit is the life, animator of the body. It is immortal; it enters at birth and leaves at death. It does not make the body immortal. The body, or soul, has within itself a mind and will, subject to the mind and will of God (God's law). Spirit life in its obedience retains the spirit; in its disobedience the spirit leaves it and goes to whence it came, the air, which is from everlasting to everlasting.

It is immortal life; it had no beginning and has no end.

And the soul that retains it lives forever, and the soul that does not retain it remains a matter earthy; the law judges it in its purity, or fertility.

There is no death; nothing ever dies. Our life is in the resurrection, harvest, and once it is life it is always life, with the portion assigned it by the law of its life, acts, deeds or works, which is its record and its judge. As grains, some are fertile and vigorous and produce abundantly, increase a hundred fold; some are not so fertile and produce but thirty fold, yet live on in reproducing.

The soul is not life; the mind and will in the spirit are life of man. All creatures that inhale air are souls. The air, breath, is the life and makes it a living creature of earth and gives the increase. Man is differently designed from beast or creeping things, fowl or fish; he is designed for life of heaven, a spirit life; the organisms in the human soul produce mind and will, a spirit soul. Not of flesh and blood and of the earth earthy, but of the spirit spiritual, and of heaven heavenly. The mind to conceive and the will to carry out. The mind, eye to see. The will, supreme in the strength of the law governing its life; the strength of a man or that of a child, or as to that which produces a hundred fold, or that which produces thirty fold. "The soul that sinneth it shall die." Not that it dies, but that it does not come to life, maturity. God changes not; what is once life of that which is of his own image and likeness and for his pleasure remains life, for he is life eternal.

The life, soul, that was created for meat for man is of a different life, soul; they can not rise to the lengths and breadths, heights and depths (understanding) of God's kingdom.

But God doeth nothing in vain, and his work stands eternally; their kind will have a home somewhere.

CHAPTER 102.

Why put off starting to work for the Lord? Our own law holds us. We get paid from the time we enter upon our duties and for the time contracted (covenanted), and but once. It is the law between man and man. And it is the law between God and man. It is the just and equitable law of right and liberty. We get paid when the agreement is fulfilled; it may be a day, month or year; it is a part of time (our life). God, too, pays when the agreement (covenant) is fulfilled. The agreement or covenant was made between God and our ruler when we were slaves, prisoners. The covenant was the agreement for life at a time when we were dead, without hope. The covenant was to labor in God's vineyard in the law of God, or contract set forth; for the days of our life in the flesh, which was under sentence of death, an unpardonable sentence; the flesh body must die. In our fulfilling of the covenant God is to pay us in a new body (soul) and a life that can never die. God's word changes not; it is his life.

If we fulfill our part the pay is sure and certain, in accordance to our diligence and well doing as to faithfulness.

Though our bodies return to dust, our recorded faithfulness will call for a new body and a new name, in accordance with the laws of the covenant ("Though heaven and earth pass away, my word shall not pass away," but be fulfilled). Our new name will specify the degree, high or low. The night cometh when man can no longer see to work, when our flesh body dies (falls asleep); we have no more light to see by, to work in, for the dead know not anything. Not that we are called forth in the flesh-and-blood body, but in the spirit body, the

record of our flesh body, the soul with its account, to be judged and given its reward. It will no more be an earthly body, but a spiritual body, for "we shall all be changed in the twinkling of an eye."

Not that we shall be changed, but that we will have reached that state of life in our development, and mature, ripe, life, the finish. Life is in the resurrection, harvest, when God will divide the grain (hearts). They that have the germ of life in them (faithful record) will he gather into his barn; they that have not the germ of life (a record) will he cast with the chaff. They of life will he gather into his kingdom, the place prepared for them. They of no life (blank page) will be cast into hell, the place prepared for them.

CHAPTER 103.

The seventh angel, or messenger, will blow the trumpet, the last message going to the people; the things to be, or come to pass in the Sabbath; the work of the Sabbath; the seventh thousand year, or millennium; the seventh day (Sabbath), in which God will finish his work and rest. It will complete and entirely finish the work of this life on earth; in it will be the harvest, resurrection. "In the Sabbath, seventh day, he finished his work and rested." "One day is as a thousand years and a thousand years as one day with the Lord." What is gathered and laid by in this age, Sabbath, or millennium, spoils, for it is the last day; there is no more to-morrow of earth life; no man knoweth the time of its closing. They that are loaded down with Sabbath gatherings, earthly goods, will have nothing to sustain them, for in it this earth and the works therein will be burned up. They having laid up

no heavenly treasures will be as chaff and burned up with their goods. "Eat, drink and be merry to-day, for to-morrow we die." *To-day, now*, is the time to work for God and lay up heavenly treasures, to eat, drink and be merry in the new day. The day is swiftly passing, and night coming on in which we can no longer work. They that have robbed God and their fellows not only have no *credit* with God or man, but are in debt that much, and must pay it in a life in which is no mercy before they can die, or be forgiven, or account balanced.

All debts must be paid in the Sabbath and wiped out.

It is not, alone, right to collect or gather on Sabbaths, but it is dangerous. Nothing can be entered for the flesh life in God's book on the Sabbath (for there is no to-morrow and it spoils). What is gathered during the week and deposited before the Sabbath is recorded (it is for our future needs, or rest day). To have that of which we will be proud and in which we will rejoice and glory.

If we hold it until the Sabbath (probation) is closed it is lost, for there will be no account of it; the books closed; no entry made. God does not work on the Sabbath.

It says: "Be ready. I come quickly. No man knoweth the hour." "That which is gathered on the Sabbath spoileth and decays." In the last days we will be held more responsible than ever before, for we have a greater light than ever before.

"Justice will be laid to the line and righteousness to the plummet."

All the lukewarm will be thrown out.

They of hollow masks are but bubbles and will fade; they that are in debt to man are still in earth and flesh life, and have no account with God for heaven life.

They will be dissolved with the earth when it melts with fervent heat.

We are not so ignorant that we do not know what work of ours is for life and what work is for death, God or Satan, heaven or hell. To play ignorant is to ignore God and is sure death. To say the Sabbath makes no difference is to say God makes no difference, and is to commit suicide. To commit suicide is to commit murder of self, or last act, for which there can be no forgiveness, probation closed.

CHAPTER 104.

If there is anything in evolution, it is in God himself, from the first start of life, when the first atoms were rolled together and life thereon. But as to our own life, we were made by our Lord God, God and Christ, and it will be finished in due time, as it is given by the prophets. Before our life started, in the making of Adam and earth life and laws therefor, angel life was the highest created life under dominion; God the highest life, with dominion over all. "God created them also." When our life will be finished it will be the highest life, free in the love and praise of God, and not under dominion. The life (soul) will be a life of establishing, and in reason, or witnessed in, determine and make. Creation (life) creates itself. The made spirit (soul) by witness (help) makes what it desires; kind after kind; its scope and power is unlimited. In it all things are possible. Jesus was not the same as was Adam before the fall. But as is to be Adam (man) when finished, the purpose or object. God's object in making man is to have overseers of his work, which is his pleasure. This life is a type or school. Man became a living soul, the same as the seed when planted in its sprouting becomes a

living plant, a transformatory life. Animals become living creatures, and not living souls; their life is their soul, the same as is the plant; it is of earth earthy. (Man makes *his* life.)

All earth life is the same; the body goes back to earth.

But in man is planted a spiritual soul, and he is the gardener or maker thereof; it becomes life in its raising to maturity in the law of its life. The earth body requires earthly food; the spiritual body requires heavenly or spiritual food. Earth life and heaven life are closely linked. As earth life becomes pure it becomes heavenly, and when finished or ripe in the harvest will be reaped heaven life. We should never forget that in man is planted the seed (soul) of eternal life, and he the overseer.

The blood is the life of the earthly fleshly body (soul), as is the spirit of God the life of the spiritual heavenly body (soul). Sap is the blood of vegetation; water is the blood of the earth; it is their life, with nourishment and cleansing power. God is the life of the spirit soul, with nourishment (knowledge) and purifying power. The soul in the carnal body is held captive; in Jesus, the divine and pure body, it is free.

CHAPTER 105.

As much as Satan is in our heart, to that extent we see him (know our wickedness). As Jesus comes into our hearts, Satan will leave. In the resurrection, when the heart is cleansed and becomes righteous, there will be no more knowledge of Satan (wickedness). When our first parents transgressed the law it set up a disease in the blood, and through it diseased the flesh; it is a poison in the flesh (cravings), and it cries for an antidote, a like poison, to quench it, the

evil spirit or Satan in us. Purify the soul from the poison of the forbidden fruit and there will be no Satanic spirit (disease) in that soul. Disease brings forth sorrow, tears, pain and death, hell and the grave. Purify man and Satan is dead.

Liquor calls for liquor, tobacco calls for tobacco, disease calls for disease, cravings for its kind; poison feeding on poison until dead. The end of disease (sin) is death. Why do preachers claim that Adam was created perfect, and Satan was created perfect, that all of God's work is perfect?

Is there any common sense or reason in such claims? Why should God have set aside seasons and time to perfect man, even set a time of seven thousand years, and probably seven times that (it is probable that each day was a period of seven thousand years), and most of it before he made man? Is it not reasonable to believe that the design was perfect, but takes some time to work it out? Perfectness is the highest. If it can fall, rebel or get away, where, then, is there any safety? Even God himself is not more than perfect.

To destroy perfection would destroy him. It does not say that Satan was with the word in the beginning. They had man in view.

Is it possible that some of our high preachers have another guess coming? What did Satan know about death, when there is no death in heaven, and had as yet not been any on earth? Where did he get his knowledge to talk to Eve about death? Is it not reasonable to believe that it was all with Adam and Eve eating of the much-desired fruit while poisonous (forbidden); that man was a tempter and deceiver from the beginning, just as he is to-day; that he will lie, steal and even commit murder for a bite of that apple? In it all the

sins of the world are committed. Jesus says: "Turn ye, for why will ye die?" Are these things worthy of consideration among the poor and lowly of earth, but strong in the faith of a hereafter life, wherein is no pain, sorrow nor death?

The preachers, and the rich, and the worldly will not consider it, for there is no light nor faith in them, only for the things of earth and for the flesh life. They are blind, deaf and dumb to the light and voice of God. They have led humanity thus far (sum up their glorious record and our condition), but in the near future Christ will set up his kingdom, and they will be cut down, and great and marvelous will be the cutting, for the tares are abundant and matted together. Relentless and terrible was man's sowing; relentless and terrible will be God's reaping.

When the voice (trumpet) of God is sounded, "he that is holy let him be holy still, and he that is filthy let him be filthy still." What, then, of the woman with the filthy body, or carrying the unholy child, and the man that is her partner, and all they that do wickedly? Not that all preachers are bad, but they as a class preach for the highest salary first, and for the Gospel (God) second. They that sacrifice their own earthly interests, sacrificing themselves for God's sake, are chosen, and are his disciples, but they are not infallible. As by the records of men and the Church and what is still going on in the slavery of woman, we may rest assured that the passage in Scripture, "Wives, be subject to, or obey, your husbands," is geared to its highest speed. There are several passages in Scripture that are said to be spurious by the highest authority in Bible studies, so the one referred to is probably stretched some in its meaning, as man would interpret. Woman has

her place to fill in life as well as man has; she is held to obey God's law as well as man is.

Obedience to God comes before obedience to man.

CHAPTER 106.

The resurrection from the dead. Are we resurrected from death? We are all dead as long as we follow our own will, or the flesh, or this earth life, or laws of men. At the moment that we change from doing our own will and turn to God and do his will we are resurrected from the dead, the first resurrection, and if we remain in him till we fall asleep, we sleep in him, Jesus, and in the second resurrection are called into life, or awakened into life, the state we fell asleep in, for if we fall asleep in Jesus we are not dead, and awake in Jesus. They that hear the word of God and do not accept it have no part in the first resurrection and remain dead, are not resurrected, and when the spirit ceases to animate the flesh, their body, or soul, they are dead; and in the second resurrection, or call, or awakening, are waked into death, the state they fell asleep in, and receive their reward, sentence of death, as has been their life or their work while in the flesh. "The hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." They that turn to God and obey him shall live, come to life. They that do not shall die, remain dead. The righteous (obedient) will be raised (awakened) in their state, and the unrighteous (disobedient) will be raised (awakened) in their state. Neither will know the state of the other; life will be unmixed. From him that has knowledge of God and opportunity to learn of God will be required more than from them not so situated; all are

equal. They that willfully follow the flesh are more sinful than they that follow the flesh in ignorance, and will be judged (punished) accordingly. They that know not Jesus know not life, and are as though they had not been. Jesus knocks once at every one's door.

CHAPTER 107.

Life, senses, the soul of God, is wonderful, grand and glorious. As to this earth and life, taking it in comparison with the rest of the universe under one power or person, is no more than a gardener going out into a lot and getting a bucket of dirt and planting a seed therein and raising its kind, increased, and when ripe gathering that which was the object or purpose and burning and throwing out the balance, even pot and all. As Burbank in experimenting brings about different and improved products. Our life, the human family, is largely experimental by an intelligent being.

It says: "And it repented the Lord that he had made man on the earth, and it grieved him at his heart."

But the work must go through as determined; there will be a time of harvest and reaping. Grand and wonderful are the senses (soul), the glorious gift of God, in which is the understanding of God (appreciation of life); all life is contained therein. We can understand by seeing, tasting, feeling, smelling, hearing; all these are conscious in the one body single, or in all bodies; the same or equal in all bodies. "God is no respecter of persons."

CHAPTER 108.

We have many nice words, such as beauty, radiant, splendor; magnificent, wonderful, glorious; joy, peace, forgiveness; rest, contentment, happiness;

love, rapture, delight; faith, hope, trust; justice, liberty, equality; embracing, caressing, kissing. We can not fathom their depth nor measure their height, see nor comprehend their length and breadth. But the greatest of words is *obey*.

Not love and obey, but love, to obey. God's first command to Adam was obedience. It will be the last word to us.

Obedience has been the theme and teaching of God and his household from the beginning. Obedience is the password to cross the border line from earth to heaven; it is the password to enter the *pearly gates of Paradise*.

Obey will be the first word in the kingdom of God. It is life, safety and liberty; peace and rest; love, joy, and happiness. Obedience is the ladder to climb to heaven and the order of life in heaven.

The rich, proud, selfish, and all that do wickedly, are on the golden stairway to hell. They disobey the law of God (life), and so refuse life, and must die. Life in obedience goes upward; life in disobedience goes downward. The glory of the wheat is in its well-filled heads, in this is its life, and more abundant life.

The glory of the parents is in their offspring, reproduction; in this is their life, and more abundant and happy life.

They will give their life for their offspring. *But* they will not sacrifice their pleasures for the purity of its soul. Only the pure in heart (soul, life) shall see God. What are we doing, anyway? Our parents' disobedience passed death on us, we pass death on our children; death is strewn along the whole length of our pathway (life). The beautiful flowers along the road are poison. Their fragrant odors are deadly gases, their bright colors and varying tints in the

lovely sunshine are the damning fires of hell. They spring forth, bloom, fade and die. (The flowers, our children). As we do unto them so will God do unto us. It is *certain* that the impure and unclean soul can not enter God's heaven; it would not be heaven. Is it not reasonable to believe that children begotten unholily are as though they had not been, if they reach not the age of responsibility and learn to know God and his requirements (obedience) before they can enter heaven?

And the parents and the responsible that bring children into the world unholily and do wickedly can not enter heaven? That such life is death in all its pains, misery, and sorrows?

In obedience to God (law of life) would not these things be reversed, no one ever die, or suffer from disease? Be not deceived in Jesus' blood paying your way into heaven. It pays the debt of eternal punishment, so the soul and body of the wicked may be destroyed and suffer no more; and shows the way to eternal happiness. How much do we owe him? how much? Who shall judge the world?

It says we shall. Do we then judge ourselves? What is our judgment? Do we take hogs (four-legged) into the parlor or pen them up? Do we mingle with the fevered or quarantine them? Our own judgment holds us.

CHAPTER 109.

Scripture has its time and season to become understood or mature, the same as all things. It is life; all is life, all is God. We might think this life mysterious and hard to understand. The hard part to understand is its simplicity. Life is natural. Life is God. Humanity is the wheat and the tares. Man is the wheat stalk, bearing a wheat

head (soul). If it matures, it is life in accordance to its yield. If it does not mature, it is chaff, and goes with that which is not gathered for seed or replenishing its kind or self. "The law of God is righteousness"! which is to love God with all your heart, mind, soul and strength (give up all for God), and your neighbor as yourself. Always willing to take the other end of the deal you make.

Not take your living by the sweat of others, but ask for an equal right to make your own living. What you take at the hands of others is taking that much of your inheritance, and is charged against you. Your credit is that much less and your debt that much greater. God created the worlds. He created this earth and made man, and seasons and time for him to become ripe; and in the harvest he will be reaped if he has grown and matured seed of his kind to reproduce himself or kind. If but one seed in which is life he will be taken. If he has grown a full head he will be life according. All are created equal. The law for the cultivating is the same to all people.

It says: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars, forever and ever."

They that are not married and reproduce seed in holiness and sobriety, and therein be gathered (saved) can save wheat that is left to die, or lost, or without care or growing wild, that would die or go astray and be lost if not rescued.

There is an immense quantity of wheat without care that may be cared for and brought to maturity and reaped in the harvest, and they that save the wheat (soul) have life according. It says he paid the one he hired in the

eleventh hour as much as the one he hired in the first hour.

A penny was the least pay (a grain of wheat, or human soul). The one that went to work in the close of the day would have gone to work in the beginning of the day had he been hired; so also will the one that is in error receive at least life, if he turn and go to work for God. All that work in his vineyard will at least receive life in his kingdom. All earth pay is the same; the promise is bread and water; a penny, or that which will be for your needs. In heaven the pay will be according to the work done. All will have a chance to work (hear his voice). The willing ones to answer when called, and faithful, will be counted worthy, and taken into the ranks. The work in God's vineyard is holiness and righteousness. The work for the flesh and this earth life is not the work for God and heaven life.

CHAPTER 110.

The young man works for the flesh! it is his first aim in life. He gets wages above that of the girl. The poor girl can not live on the wages she gets and be on an average with other girls. It makes her dependent and a slave, so she sells her flesh (life, soul) to man to balance or average herself with others. As it is done among the poor and wage earners, so is it done among the rich and robbers.

All flesh is getting corrupt. Man cares for nothing only money, to buy flesh with and the joys of earth life.

They pray for deliverance from disease of the flesh and go through treatment and privation; but not so for the soul. Men giving money to churches, especially they that believe in tithes, what do they do? They work for

money in all kinds of ways, and see that they get the most out of it for themselves; then a portion they turn over to the Church. Vain mockers! They thresh the wheat for themselves and turn the chaff over to God for his portion. Does God thresh, purge and cleanse the earth (man), his wheat, and cast out the chaff? Look into our calamities. Does God return to us what we give to him—death and destruction—the same we give to him? As we give to him so does he give back. The law of God is an even balance. "God tempers the winds to the shorn lamb." 'T' to the innocent and babes death comes more quickly. All our life must bow to righteousness. As Jesus, righteousness, comes and reigns unrighteousness departs. Our large cities and wealthy concerns are built up of unrighteous profits and gains, and must be consumed or destroyed. Unrighteousness will be purged by fire and water, famine and pestilence. The elements of heaven and earth will enter therein. A few of God's sayings are: Eat bread in the sweat of thy face; love your neighbor as yourself; don't steal, lie, or deceive; don't commit adultery or murder. It says: "Thy Word is truth." "The kingdom of God is righteousness."

"The pure in heart shall see God." "As you do unto others so shall it be done unto you." Think and reason what these words of God mean, and see if the gates of heaven could swing open to you, and what should your portion be? It says: "They will be eating and drinking, marrying and giving in marriage until the last." ("Go down with colors flying.")

All this earth life is one life. Man is the consciousness of it all; the gainer and the loser; he is this life; the world is man. God's law changes not. A time of sowing is followed by a time of reap-

ing. A time of storing the wheat is followed by a time of refreshments. "As we sow, so must we reap."

CHAPTER 111.

God says: "The gold is mine, and the silver is mine." If we charge interest on it, then he, too, will charge *us* interest. As we do unto others so will he do unto us. If we charge interest above that of our needs, or rent above that of just recompense (balancing of expenses), we draw down the good seed, or increase, and if lived or used up in ourself, it is that much of our inheritance received or harvest gathered before it is ripe, and will be without life germ or increase of talents. As we take from others so will it be taken from us. In other words, if we charge interest we have that much more, and there will be that much more required. If we make good use of it, increase our talents above that which would be done by the exchangers, it will be all right. But it increases our burdens, and if heavier than we can bear (attend to), it is more likely to decrease than to increase. If the loss and hardship of one is greater than the gain and welfare of the other in the exchange, then there is a decrease.

Righteousness is the judge. Bread and water is promised us. The using up for our needs is lawful. Not that money, as money, will avail anything in God's kingdom, but the good done by or with it for our sisters' and brothers' welfare in increasing righteousness.

In others we increase; in ourselves we decrease. The "kingdom of God is righteousness." Likewise righteousness is the kingdom of God. In it are all the joys and happiness of life in fullness. No tears or grief, pain or sorrow.

Be not deceived in laying up wealth from that produced by the hands and sweat of others, and putting it to the exchangers for increase, or giving to charity. It is unrighteous getting, and the life therein is dead, and the work availeth nothing. It is sowing chaff, and there will be no reaping in the harvest, and the sower must die (starve).

The law, life, of God is natural (nature).

There is food to sustain the flesh body, and there is food to sustain the spirit body. Without "bread" it dies.

As Satan creeps into most everything in our life, it is very likely he also crept into the writings of the Bible through the translators, in which man put himself first, or God of the earth; and in his unrestrained freedom has become more or less cruel and selfish. That part where it claims that Adam was very sorry that Eve had eaten of the forbidden fruit, and that he loved her so that he wanted to die with her, is very beautiful in its reading. He still loves her. When a man's wife grows a little chilly in her affections, or when he gets through using her for his own purposes (even at the expense of her soul), he loves (?) to put her away and get a new one, even if he has to kill her. He loves her, oh, so much. He *really loves woman*. He don't love himself. In war times they butcher old women and children and carry the young girls away, captives, because they love them—for the girl's sake. Not for their *own* sake! These things are not outrages, and man is not ashamed, for that is what woman was made for; and he is not to blame, for he is a god, and woman his meat. It is the devil that does these things. Oh, yes; not man! They sometimes tell the truth; they say it is the *devil's* doings, not theirs. Oh, no! for they love woman, and it is the *devil* that receives

the benefits, not *man*. God says he will turn the world upside down. What will he show up when he does? Will he show up man to be the saint that he claims to be, or the devil that he is?

Man against man, brother against brother, robbing each other of their labor; robbing each other of the products of their labor, even if they have to kill to do it. Is it time the manuscripts of the chosen prophets of old were examined to see what they contain; see what has been thrown out? Very likely it will be found out that the translators translated it for their own benefit, holding to the law that might makes right, the weak the meat of the strong; the survival of the fittest. God says love your neighbor as yourself; man says he believes in Jesus and that he loves him. He loves him with all his heart, even as much as he does his brother and wife. Oh, so much! He *sacrifices himself* for them, for he is strong and, oh, so kind, loving, merciful and charitable! He sacrifices himself for others. What?

Man was made from the dust of the earth. Woman was made from a rib of Adam. Is she, then, inferior to man? God builds up, and not down. He goes forward, and not backward. Has a woman as much right to live as a man has? Has she a right to ask for an equal share in living? Men have servants, slaves, under them and hold back their wage and give it to themselves to live in luxury and extravagance, while the laborers live in misery and want; while their own children are sent to college and foreign countries, the workers' children to dens of vice and prostitution.

All in the name of humanity, religion, and just laws! Do we not know that they are liars, that they don't believe in the words of Jesus, but believe in

exercising their privileges granted to themselves by themselves? Profit is the holding back of the laborer's wage; it is the thief's portion. Is it not time that we should know the truth about the Holy Scriptures? God grant that it may soon be given.

"Seek and ye shall find." What does it mean? When a man is out of work he goes to look around, hunt and inquire for work. He needs the work to earn his food, clothing and shelter, the bread of life. It is for his earthly body, the flesh body; and its wants are supplied in accordance with the diligence of his seeking and faithfulness in his work. But there is another body that needs food, more so than the flesh body; it needs the bread that comes down out of heaven; it is to feed the spiritual body. That which is acquired for the flesh body feeds but for a part of time; while that which feeds the spiritual body lasts for all time. How much more ought we to seek for the bread from above (God's Word) than for the bread below? One is for a short time; the other is for everlasting time. They that are lazy and careless in their work for the flesh body are turned off, and the supply of bread is meager, or shortened. The same way with work for the bread for the spiritual body. The lukewarm God will spew of his mouth; the unfaithful will be turn off. As earth supplies your food for the flesh body in accordance with your work so also does heaven supply your wants for your spiritual body according to your work. God in the beginning said for you to eat bread in the sweat of *your* face, and not some one else's face, both for flesh body and for spiritual body, for in the resurrection you will stand alone and in the one body.

As you neglect one, so you neglect the other; as one dies, so the other dies; as one lives, so lives the other.

CHAPTER 112.

Why is it that we don't trust God's Word as to a future and higher life? Why do we think it impossible and unreasonable, when we have it proven to us in our own life? The worm of its kind brought into existence (law, life, of its life and kind), it lives its time, goes to its grave (cocoon), sleeps its time, is resurrected from the dead, the old body into a new life, from the slow-crawling worm to the miller or butterfly, merry life in the air and earth. The same worm changed, elevated, to a higher life, though it knows not its former life, but in a way retains its old body form, the form of its species or kind. We, too, are but worms, made of the dust of the earth after its kind. If God does this elevating and transforming in the common worm, why can he not do it in the worm of a higher species? Surely, it seems we could trust God and understand that it is possible and reasonable that the creature that obeys the law of its life will be transformed into a higher life! God says we can not follow the flesh and follow him. The worm has to go through its natural law of life or it dies. So we, too, must live in the law of our life or we die. And in the time, resurrection or coming forth, nature, God calling, when we are to receive the new body and life, we will be lifeless and our body be as chaff. If, though, we live in the natural law or nature of our life in which we were made or designed, we will at the call come forth into a new life and body and remember the old life and old body no more, though we will

be our own self. Kind, heavenly Father, open our eyes to the light and our ears to thy voice, give us strength to overcome our diseased blood and become pure to live our life in thy law, nature, the natural life, while here for a season to develop and mature, go to our bed (grave) and sleep our time, then be called forth into the life thou hast determined on in the beginning. Oh, dear Father, help us, we ask in the name of Jesus. Amen. The rich of earth are the poor of heaven. A man's poverty and debt is measured by the wealth he has in his name and holding back above his needs. The rich are the children of Satan; the poor are the children of the God. Christ shall reign until he has put Satan and his household under foot (the rich and their laws). They are the oppressors, robbers and plunderers of the earth, and shall be destroyed.

The rich can not enter the kingdom of God; the poor shall inherit the earth. There is one other place. It is reserved for the unrighteous: Satan and his own.

"The thief shall die." A person stealing robs himself, for that what he longs for is already his, to be had in due time as God sees fit, or for his welfare. It is his inheritance. What he takes of it and uses in this life is gone forever.

CHAPTER 113.

"Seek ye *first* the kingdom of God and his righteousness, and all these things will be added unto you." *Your wants will be granted in the harvest.*

God has it all in store, and more than we can use or ask for. "The seed is not quickened lest it die." If that which we want is sown in others it will grow, and in the harvest will be reaped, increased. The law of God is increase;

that which decreases dies. If we use up the seed, steal from another (from God, or own inheritance), it will not increase, but that much is forever lost or used up. If we steal from another it is stealing from God that which already belongs to us, to be had in the harvest, when it will be matured and never die. When we take it before the harvest, or while it is unmaturing seed, we take it from its natural growing bed of increase, and it has in it only its own substance; as a dollar stolen lasts but while that for which it is exchanged for lasts, and it is gone. If, though, a dollar of your own is given to another (God) in righteousness it is planted as a seed, and in the harvest will be yours to draw on forever. It can not be diminished, and its increase will be in proportion as to time. A dollar stolen (the seed used up) lasts a day; a dollar given (planted, put on interest) lasts forever; is an everlasting income.

The deceivers, robbers, the holders back of the laborer's wage (robbing him), use up that much seed and are in debt that much, for it is unrighteousness and is cursed and must die. And the unjust one is the penalty, or debt, for he is the consciousness of it, and must make good by suffering the penalty according to the amount or guilt, be it a day or a thousand years.

CHAPTER 114.

Can there be rich and poor in heaven yet all be equal in God's kingdom? In our inauguration of the President the highest honors were due him, or bestowed on him; the next highest honors on the next in line of office or position; and so on down the line. Honors bestowed on them according to their title (name), which signifies their position;

and their name and position point to their work done, or servant they have been and yet are; the good they have done and what is yet expected of them. They are crowned according to their office. Though there are others much better looking, larger and stronger, yet it is the work performed by them that gives to them the honor and glory.

It is not the wealth or strength or looks that count, *but the work*. Though all honors seem to be bestowed on the President, and he the central figure, yet all are equal in the city (God's kingdom). The lowest has eyes to see and ears to hear (the senses) as much so as the President, and all scenes are free to all. Though on that day the President is the highest, yet is he the lowest, for he is the servant of the people; he is the hardest laborer of that day. Though the servant, he shines forth in beauty, the brightest star (a thing of worth).

So in God's kingdom he who has been faithful and worthy will shine forth as has been his work; and his work (example) will be his name; and he will be known by it. Though being a bright star, some brighter than others (higher name), yet all are free to the glories of God's kingdom.

As the President rejoices and is made glad by the praise and good will of the people, so also do the people rejoice and are glad to give praise and honor to him to whom honor is due.

To gain distinction in God's kingdom we are all equal. From him that has the greater opportunity more is required than from him of less opportunity. High and low, rich and poor, strong and weak are all equal. The work for God and a crown of glory is to obey him, do his commandments. They that are the most faithful, hum-

blest servants win the highest honors, or name, which signifies their standing.

The poor man is more favored to gain the high honor than is the rich man, for his temptations and trials to keep the commandments of God are less than are the rich man's.

Earth life is typical of heaven life, for this is God's school, to fit life for his kingdom, in which all will be equal. But not alike, they will differ, as differ the stars in their brightness.

CHAPTER 115.

The millennial age is not the previous age; it is a different message; it is the closing of work, in which all is becoming more perfect. Man is held more responsible; there is no more wavering.

"Justice will be laid to the line, and righteousness to the plummet." In this age, Christ's reign, men that are called to help Jesus must labor without earthly pay. Neither Jesus nor Paul labored for earthly pay in that age; neither did Noah in his age.

We receive pay but once, either earth or heaven.

Only the true workers for God in this age, or closing time, will receive the true light of God and receive their pay in heaven for their services. If paid on earth the account is settled. Man will be put to the test. *Proof* alone will prove him. God is able to pay his own debts, and will pay them when the contract is fulfilled. What work we do for each other for earth life must be paid for with the products of earth.

What we work for God he will pay in heaven products. Man is his pleasure, and he pays for his keeping as covenanted between him and man.

The deceivers, liars, robbers of their

brothers and sisters in earth life must die.

They are impure in heart, the hidden snake in the grass, liable to fasten its fangs into their brother or sister at any time. They are not trustworthy, and can not enter heaven.

Only the pure in heart, they that love God (honesty and truth) above all, and their neighbor as themselves, shall see God—enter his realm. They that do not obey and respect God's law put God in defiance.

In the resurrection God will take his obedient ones to heaven, the rest will have to take care of themselves on earth, for the earth has he given to the children of men. But heaven has he reserved for the children of God. In that day, when God calls his children from this earth, he will also take his love, goodness and mercy from this earth, and they that are left on earth will be without a God (love and mercy), and will fight each other without mercy, knowing no mercy.

The biggest and strongest devils will live the longest, until the last one will be left alone amid the destruction and ruin, being king over all the earth (his desire gained).

As Jesus will be King over heaven (his desire gained). And when the king (Satan) of earth shall have repented, bowed the knee to God and acknowledged his righteousness and pray for death, it shall be granted, and the earth purified by fire, its own purifier, and will again be rebuilt. For God doeth nothing in vain.

CHAPTER 116.

This earth is man. All is natural. All is harmony. All is one law. All is one God. All is good, as God is good (God). The earth is one life, one na-

ture, for all is natural and in harmony. The law, nature, that governs this life is set forth, and changes not. It is all one system in its natural and never-changing law. Man is free as regards his life on earth, for the law of God is liberty. As man grows more wicked, unequal, so does the earth return it, for the law of God is harmony.

"The earth was cursed for man's sake," to be in harmony. All is one natural working or system.

Man is diseased and weakened through the unholy begetting of his kind or self; eating of the forbidden fruit. Abuses set in earlier and earlier in the children, weakening the system more and more. All earth is one system or one body, and all suffer the same or alike. All this life is man, for he has dominion over it, and is the consciousness of it all. The earth and man are one body or parent. A young girl gets married before matured or ripe; the soil an improper quality. A young man gets married before maturity, plants seed illy matured, in soil lacking in nutriment, in which a weak seed is returned and the soil impoverished; weakly children and sickly wife. The fruit plucked before it is ripe, and the flavor thereof bitter, though in its early season may seem ripe, luscious and sweet. Wine, too, seems of fine flavor, color and clearness, but in it is poison.

Not regarding the proper law of life turns life bitter in all its life, for all is one life. If we go on living in the lusts of the flesh our bodies, blood, will become corrupt to the straining point and will burst, and there will be an outpouring of the blood: the battle of Armageddon.

The blood is the life of the body. The earth to be in harmony, too, will burst and pour out its blood; the fire within it is its warm blood and life. As man

takes the blood of man, destroying himself, so will the earth take its own blood and destroy itself. They are one life; the law of God is harmony. Atonement! "At-one-ment." All must be atoned for or balanced; all debts must be paid. There is a law of life, Jesus, a life of another world; and there is a law of death, man, a life of this earth. As life, man (Satan), of this earth seeks whom it may devour in its greed and selfishness, so life, Jesus, of another world seeks whom it may save. This earth life is a free life. As has man (Satan) a privilege to destroy whom he can, so also has Jesus a privilege to save whom he can. While man is in the carnal flesh, Jesus is in the Holy Spirit.

It is proven that the life of man is death (goes downward), so there is no hope in him of a life other than this life. As the spirit life can only come after the flesh life, the old body cast off or resurrection of the dead, the hull or shell drop away; so our only hope of a life after this one is in Jesus. To believe or hope in Jesus and not proving it by our example availeth nothing. "Faith without work (example) is dead." The lukewarm will he spew out of his mouth." (Can not enter the pearly gates.) They are neither hot nor cold (uncertain, unreliable). A mixture can not live in God's Kingdom. By proving our faith with our work (example) we become that life, and in the harvest will be reaped that life. Not having grown that life (character of God) while in this life, we can not be reaped that life.

CHAPTER 117.

God's law is honest, upright, just, plain, sensible, intelligent, good, holy and perfect. In the Old Testament, or that generation or epoch, the time when

God looked after, trained and cultivated his children (crop for his harvest), it was necessary for the measures that he used and pursued. He prepared his garden, planted his crop, trained and cultivated it for a time or season. He destroyed the weeds as they grew, nursed the bruised and weak wheat, grafted the wild and bitter fruit trees with tame and sweet fruit, and pruned those of rank growth; and that which bore no fruit and was beyond redeeming he plucked up by the roots (*the human family*.) Then he let it go to be reaped when ripe, harvest. The New Testament time, or epoch, or season. There is nothing abolished or changed; God's Word stands firm from the beginning, or it don't stand at all; and without change and in the natural. We prepare the soil, select the seed, plant, cultivate, trim and train for a time, then let it go till matured, or harvest, then reap and gather that which is good into the barn, and cast out the weeds and chaff (our life, workings and doings). Our life is typical of heaven life, or, rather, God's way of growing life for heaven, or his pleasure. We can rest assured that this life is to grow seed (wheat) to be planted in the Paradise of God; and will produce its kind according to the strength it grows while maturing in this life (be rewarded according to our obedience to the law of this life). We are the seed.

The Ten Commandments is the law or method governing the growing of the wheat, and the chosen prophets the voice of the harvest to gather the seed and separate the wheat from the tares; "the wheat for the granary, the tares for the fire." Jesus is the example or proof of the life from the seed to maturity of the pure and full grown. "Faith without work (proof) is dead." We must prove our faith by our work

and example, otherwise it will be a mixture without witness, and be thrown out.

CHAPTER 118.

How wise is our great American Government! Even the President in his utterances touches on a belief in a God, a divine ruler. How wise are our learned men and great engineers that talk of pitting their power, skill and great knowledge against God's righteous judgment? They talk of building big reservoirs and strong levees for safety and protection against big floods. They build strong stationary forts on land and powerful floating movable forts on water (battleships), have vast stores of guns and ammunition and gold and silver for safety and protection against plundered and outraged humanity. God is all-powerful. His judgments are righteous. Righteousness alone is the remedy, force and power to pit against God's law. Graft, robbery, murder, and holding back the laborer's wage is death.

Man's unrighteous work can not stand or endure. We lay the foundation on sand, and when the storms and floods come (God's righteous judgment) the sand washes away and the walls crumble and fall. As are our hearts, so are our conditions in life. This earth is the heart of man. Do what we will in our own cuthroat way, it just makes our destruction (calamities) greater and more certain. The great knowledge and works of our great, wise men would make a fine tin horn and prattle for a child. Heaven and earth are members of man. As he inflicts wounds on his fellow man, robs and murders him, making him that much less, so must he suffer in all his members and become that much less. Just as long as we inflict wounds on

ourselves we are going to bleed and suffer; be in pain, distress and grief, and grow weaker, and death inevitable.

CHAPTER 119.

The selfish heart must die. In others we reap; in ourselves we die. It is the law of nature; it is the law of God. He who lives for himself must die; for when the substance thereof is gone, he must die (starve), for he has nothing to draw on. He who lives for the sake of others shall live, for he has something to reap and receive, and will not starve. "He that findeth his life shall lose it, and he that loses his life for my sake shall find it." "The seed is not quickened, lest it die." He who does not plant his own substance must die, for he who lives off the substance of another without giving in return is a robber. "The thief shall die." It is the just and righteous immutable law of God. Thieving is permitted on earth, but it will not be so in heaven. Satan is the prince of this earth, the rich rule it. "The earth has he given to the children of men."

"Peace on earth, good will toward men." All things in their time and season. Be not deceived in time of peace, for peace is a mocker. It says: "I came not to send peace, but a sword." In time of peace and plenty the weeds are not disturbed and take good root; the clouds, too, will gather unobserved or unnoticed, until they break in their fury. The wise will not be caught unawares, for they are not in darkness. Your reaping in heaven will be that which you have given away of your own while on earth (credit). Your paying in hell will be that which you have taken from others while on earth (debt). As God returns that which is given to him (others), so must we re-

turn that which we have taken from him (others), for in the harvest all things will go to their own and become unmixed. The law of God is an even balance and just measure. Please read Matt. 25. Fortunate, indeed, are they that have a "credit" with God in the day of Judgment.

Dear Father in heaven, give us light and strength in this thy Sabbath day, the dawning of the last morning of this earth life, so we may see and know thy ways to do our duty to gain a just, righteous and holy entrance to thy kingdom and become of thy household. We ask in Jesus' name. Amen.

"A thousand years is as one day with the Lord." It is not that God made heaven and earth in six days, finished his work on the seventh and rested, but that the season, or making, was six thousand years, and will be finished in the seventh, on the Sabbath, and rest. God does nothing in vain. When this life is finished it will be eternal. *They* agreed to make man. Man was the first object in view and beginning of this life. His maturity is in the seventh thousand year, or seventh day, God's harvest, or God's reaping, which will finish this life work.

CHAPTER 120.

The high cost of living, or unrighteous life, is the interest, dividends and rents above expenses. Cut out theft (usury), and living will be normal. "He who enters other than by the door is a thief and robber." Likewise he who gets his living without producing it, if able, is a thief and robber. He will be cast out of heaven. Likewise he ought to be cast out of earth society.

Jesus said to the rich young man to sell all he had and follow him, which made the young man feel sad to give

up his easy living at the hands of others. So also does Jesus say to them that live off the interest and dividends that others produce: make your own living. In not doing it they are guilty, for they know the law and command of God. They know what Jesus would do were he in their place. Righteousness alone can enter the kingdom of God, for the kingdom of God is righteousness (the way). The ways of this world and man are not the ways of God and heaven, for we live in our fallen state. Righteousness alone can restore us to our first estate, or human being or nature. Though we are as we were made or begotten by our parents and this life of the world, we are so only because we choose to be so. We have not lost the power to turn and be restored, for Jesus asks us to turn. Righteousness is the turn from earth life to the kingdom of God; from death to life, from darkness to light. Righteousness, holiness and cleanliness is the turn from God's kingdom on earth to God's kingdom of heaven, Paradise; from earth to Paradise or heaven, the life of heaven. The kingdom of God will be set up on earth. "Thy kingdom come. Thy will be done on earth as *it is* in heaven." We must not confuse the kingdom of God with Paradise. The kingdom of God will be set up in the reign of Christ (righteousness), in which will be given the true understanding of the Gospel of Jesus Christ that leads to God and Paradise.

The more rich and idle people to be supported, the higher the cost of living. It takes more to support two than it does to support one; labor supports it all. The salvation of humanity's troubles and struggles lies with the rich. As long as *they* steal their living (robbing the laborer) there will be strife and contention. As long as they rob and oppress there will be suffering, distress

and fighting. All is in the natural. In the Judgment their souls will be required. Not that it will change *God's work* as to the ending of this life, but that it would make souls for his kingdom. The rich man's robbing calls for defense, which labor must pay, along with the support of the rich and idle. Not only the support of the rich and idle and defense, but that which is held back, laid up and not in use. The cost is in labor, which comes high in hours of work, and low wages of the laborer, which measures the cost.

Shame, oh, shame, the name rich. Sad, Oh, sad, the state of the rich. Their soul and body will be destroyed. God says so. "Thy Word is truth" (light). "It endureth forever and ever." "God changes not."

The light shineth in his Son. Woe unto them that see not by *his light*.

CHAPTER 121.

They that keep Sunday for the Sabbath, are they without a Sabbath and without the seal of God? Without the seal of God the covenant is void. They that keep Sunday the eighth day are without a Sabbath. There are only seven days in a week, season of life; and only seven (thousand) years in God's earth life of man. In the seventh all will be finished. It is the Sabbath of the Lord in which he will finish his work of all he has made. They that wait for the eighth day or eighth thousand year will get left. There will be none. Probation will close in the seventh, the millennial, the seventh thousand year-day of our life, which is now at hand. We are in the time of the end.

It says God will turn the earth upside down. The earth is man, man's

life. In the turning the wise will find themselves foolish.

Selfishness is robbery. It robs the soul of its light.

Self-conceit is darkness. The wise in their conceit walk in darkness. It says: "The wise man can learn from a fool, but the fool can never learn." Where does it leave the self-conceited; the ones that think they know it all and will no more listen and reason?

Before the fall we were God's children (human beings). After the fall we were the children of death (Satan, in-human beings). Adam named all things before the fall. We lost our name in the fall (transgression) and are dead Being without a name, we can not answer when the roll is called, and must remain in death, the state of the tormented. Only in repentance and following Jesus and his teachings can we become the children of God again; be restored to the human creature and human nature. We are dead and without a name. Adam was made a human being in human nature and set free, and in his freedom fell. Adam named all things before the fall, while he was in human nature and in life. After the fall he was of beast nature without a name and in death. We are of his seed after the fall. Jesus is our light, life, and God. In him alone can we become restored to the human being and life in human nature.

CHAPTER 122.

Jesus says that he has overcome the world. He has given the light to the world. He says he will put all enemies under his feet, and that he will overcome all unrighteousness, pain and death. The last enemy destroyed will be death (Satan). Not that *he* will destroy him alone, but man also; he in

us and we in him. Man, the help of God, working together in the name of Jesus, follow his example and teaching.

People must become their own doctors; study themselves, leave undone that which is injurious to themselves or others, and do that which is beneficial both for soul and body—turn to God. Jesus is the only Doctor needed.

Follow Jesus, and the world and death will be overcome. Do not follow them that laugh at you and mock you, that say it is human nature; but turn to God and follow him. In the day of Judgment you will stand free and clean before your God, while the mockers will stand in debt and condemned. God's true message, the Gospel of Jesus Christ, will go to the world. Man is free; he can accept or reject.

It says: "He will try them in the fire." Hunger will not mean sitting down to a turkey dinner and filling yourself; but to stand the pangs of hunger of that which God has forbidden to indulge in or eat of. To be tried in the fire will not mean to be tried in a rocking chair, a bed of ease, a fine mansion, or gay and happy life; but by privation and sacrifice of one's own self for the cause of God, in the name (example) of Jesus (the cross).

All life is the same. There is but one life: Jesus Christ our Lord. Our life in transgression is death, and not life. Jesus says: "They that do the will of my Father in heaven are my sisters and brothers." They alone have life and are of one mind and understanding. We are in the nature that we have grown after the fall. The fall was transgression of the law of God (life). Transgression is sin (disease, poison). The end thereof is death.

God says he can not save us in our sins—the corrupt and diseased nature we have grown and live in. To be

saved we must turn to him—the nature *he* made us in—and not our earthly parents' teaching and example. By following them we follow Satan. For we follow the flesh and life of the world, and not Jesus and the life of heaven.

All true followers of Jesus Christ will be of one mind, and see and understand alike.

CHAPTER 123.

To give as much as you receive is an even balance. To take more than you give leaves you in debt. To give more than you receive leaves you a credit, which in the resurrection will be yours for eternity, if holy and righteous according to the law of God. They that are in debt can not enter the kingdom of God (light); for the kingdom of God is righteousness (light and knowledge).

"Seek ye first the kingdom of God and his righteousness," and all your wants will be filled. Not of earth pleasures, that rot and die; but of heaven pleasures, that live forever, and are as far above earth pleasures as is the pure above the rotten.

To owe one penny willfully will keep us out of the kingdom of God (light); for the kingdom of God is an even balance and full measure. "I will repay," says the Lord." Why do we stand back from being men of principle if we believe the Lord? Why will we not do things of principle, though we get nothing out of it, and help some one else? Why do we think that we gain by keeping or pulling some one else back? Truly, if we believe in the Lord, we will try all we can to upbuild and make his people and earth higher, cleaner and more beautiful, regardless of who profits by it here on earth. The pay of the doers of the law is sure and certain,

in treasures that will never fade or diminish. The rich man can not go to heaven. "The kingdom of God is righteousness." The righteous rich man will help others with that which he has above his needs and of his own while in earth life.

His laid-up wealth will do him no good after he leaves this life, for at death *all* earthly things pass out of his name. If the good that is done through it is for him, so also would the discontent, strife, robberies and murder so often committed through it be against him. Neither one is remembered in the resurrection. When one's life ceases there is no more recording. *But rewarding.*

CHAPTER 124.

It says: "It is better to go to heaven with some of your members gone than to go to hell with all of them." Likewise it is better to go to heaven poor than to hell rich. It says they that endure to the end shall be saved. They that repent and confess the sins they are caught in and keep secret other sins are mockers, and must die.

Only they that repent, turn from, their secret sins, as well as their open sins, and endure to the end, can be saved. It is not the keeping out of jail and deceiving others that saves; but the keeping your name out of the book of death to the end.

You can not deceive God. And your record will be brought before you in the last day. To say you believe in God, then to steal and lie to conceal your guilt, is mocking. "The mocker shall die." Every lie will add a firebrand to the fire that will finally consume you, whether told to shield from guilt or told to deceive, to beat, your fellow.

CHAPTER 125.

The unrighteous rich man—he who lays up riches from the sweat and toil of others—is in hell as soon as he dies the first death: that of the flesh. He lives in the life that he helped to create and uphold. It being his life, he will reap that life. As he takes from others, causing poverty, distress and crime, so will his be that life. He will reap (receive his reward) that which he has sown while flesh life lasts, and in the resurrection will receive his final reward: the destruction of the soul. Every unrighteous dollar and unjust and unfair act will be fuel to extend the burning of his soul, and when all is balanced (consumed) he will be surely dead, to be remembered no more. The unrighteous and unjust and filthy can not enter the Paradise of God, but must suffer their penalty and be forgotten. Man will reap the life of the first death. The unjust and unrighteous will be unjust and unrighteous when called before the Judgment Bar of God to receive their reward (sentence). He that is unjust or unrighteous or filthy in the close of this life will be so still when called in the second death (resurrection).

There is no atonement or repentance in the grave. The righteous live (sleep) in Jesus; the unrighteous live in Satan, the state or life of torment. They know no peace nor rest until destroyed, both soul and body as it was grown by him that had it in his keeping and trust. The soul of the spirit that animated the body and supported it goes to the God who gave it. There is a soul (life) of the spirit and a soul (life) of the flesh. The soul of the spirit lives for that which is spiritual and heavenly; the soul of the flesh lives for that which is flesh and earthy.

"All that is earthly shall pass away. All that is heavenly shall live always." They that are under trial, being given a trust, having the opportunity to make good, treat their neighbors as themselves, and fail therein, will in the day of Judgment lose all they have. They that say they believe in God, but deceive, defraud, steal and lie, are mockers. They deny their God in the open. "Better would it be for them had they never been born. They shall receive their reward."

All is life. All is in the natural, when rightly understood. We use the word unnatural (being in darkness). There is a cause (transgression) that sways it out of the natural. It, too, is natural. There is but one law.

Filth and rottenness create germs and insects, and bad odors, which disturb us, breed disease and death. Injustice, thieving, robbing, lying, deceiving cause disturbance; breed strife, suffering and death.

CHAPTER 126.

Unholiness in the begetting of life and living breeds disease, trouble and death, kind after kind. Creation creates its kind. Man was made in sense, intelligence and reason, to elevate higher and higher, kind after kind. As injustice causes strife, so peace is the outcome of the restoration of justice. As we are dead in Adam's transgressions (disobedience), so are we alive in Jesus' righteousness (obedience).

This world is man. The life therein is as is man.

Man is cursed by being unholy and unrighteous (a transgressor). The earth and earth heaven is cursed for his sake, for they are one. They are the same life (necessary members), the trinity of earth life, as Father, Son and

Holy Ghost (God, Jesus and redeemed man) is the trinity of heaven life. Destroy either one, and life of the flesh is dead. As man was made in intelligence and reason, so is he that life, and rises to a higher plane. The height thereof is eternal life in the kingdom of God, in the law of God. He will reap as he sows. If he sows for earth life, or life of the flesh, he will reap it. But he will *reap* but once. The harvest is of the sowing. The preachers that preach for money reap their sowing and live it up. They have nothing more coming. The earth pays in earth goods. God pays in heaven treasures; each after its kind and in its time and place. When payment is received the work is settled for, will not be paid for the second time. The kingdom of God is an even balance. No one can work for self (flesh) and God at the same time.

In the harvest (resurrection) will be the separating; some to the right, and some to the left. And God will recognize work done for him and give credit therefor.

Earth pays its own debts. We are not created. We are made. In us is the seed of its kind. Our life is not creation, but making; making that which comes into our minds, things we would like to have. It is the highest of all life: mind to conceive and establish, and will to carry out and bring to reality. In it all things are possible.

Creation brings to hand all things necessary to our life. It is a part of our life; it in us, and we in it; being one of the other, or one life. Creation creates itself. Filth and decaying matter create insects and germs; and create life after their kind.

Vegetation reproduces (seeds or roots) itself, and builds up or accumulates. Heavens and earths are created,

and increase in kind. The works therein are made.

Mind and will are the power, or spirit, a life or spirit of its kind, conceived and made by the Great Spirit, the all-wise and all-powerful God.

So great and powerful that there is no beginning nor end to it in humanity's conception. "He is unsearchable and beyond finding out," unfathomable. And he, the Spirit, will go on forever.

CHAPTER 127.

As the sower sows his grain and gives that part or portion in his possession, he will reap from that according to the ground he sows it in. He will reap from that which he gives, even though not his own, having stolen it. It will yield according to the sowing and cultivating, for the sun shines and the rain falls on the just and unjust alike. God is no respecter of persons in this free earth life and *its* harvests. So also in Paradise will man reap from that which he has given of his own, or sown, according to his giving or sowing while in earth life, where it will have done the most good for God and righteousness (peace and rest, love, joy, and happiness). In God's kingdom on earth (righteousness) the tares will be sifted out and destroyed in the resurrection of eternal life (God's kingdom). God's kingdom is a just and righteous kingdom. It will be the last kingdom on earth, and will not be destroyed; for in the harvest it will reap the kingdom of heaven and Paradise, in which will reign *holy love and pure righteousness*.

CHAPTER 128.

As is the heart of man destructive, so is heaven and earth destructive. A life of wickedness is a life of poison. There is but one law. As we grow more

wicked we have to use more poison to counteract it. If it were not for poison we could not now protect ourselves against vermin and insects.

Poison is a mocker; the end thereof is death.

Our life is a life of poison, and must die.

Can we not see our finish if we repent not (turn from it)?

Wickedness is poison; heaven and earth harmonize with the life of man.

Our life is held up in it: wickedness living on wickedness. Poison is employed to keep our trees and shrubbery, fruits and vegetables alive (our life). Transgression is death; so poison is death. Can we not see our finish if we repent not? There is no evil. There is but one law; there is but one God. The law nor God is evil. The law of God is truth. But there is transgression of the law which *proves* God's Word and the law. To tell the honest truth in plain and understandable language about us is called vulgar and condemned by the people of the world. But not so by God and the angels and the pure in heart. It is best to tell the truth, though men will abuse you, and throw you in prison, or even murder you.

Every truth spoken will add a laurel leaf and diadem to your crown of glory. The blood is poisoned, the heart is corrupt, and the brain studies mischief. The word of God condemns it to death. "Though heaven and earth pass away, my word shall not pass away."

Do we see our finish?

CHAPTER 129.

The easily-tillable new land is getting less; the pests are increasing; humanity is increasing.

The laborers to till the soil are get-

ting fewer in proportion to the increase of humanity and the destructiveness of insect pests. The productiveness is decreasing; the destructiveness is increasing.

What seems as yet an easy subject or matter to handle is mockery. It will be but a short time when unfavorable conditions will not only increase as has been in the past, but they will multiply, and in a season we won't be looking for it. As it is with eatables, so it is with humanity. They will get worse and worse, until the fight for existence will be on us and the law of the survival of the fittest will be nailed to the masthead and float at the top of the banner. The battle of Armageddon must be fought if we repent not. We have sown the winds. The harvest will be the whirlwinds if not stayed. In our fights with the insects and vermin we can see our fights among ourselves in the windup.

As we destroy or overcome one pest another springs up. So in our fights among ourselves. When we have overcome or crushed one wrong, another will spring up; and the old one will be festering and may become troublesome at any time. But by the grace of God we can overcome all troubles; and *only* by God's help and in God's way can it be done. It is not that we are a willful, bad and wicked people, but we do not understand. If we understood the life of God and the glories therein, we would live an upright and righteous life.

Nothing could sway us from the righteous path. We would all follow Jesus, even unto death.

Where the law is given ignorance of it excuses no one; for God says: "Seek and ye shall find."

O, Dear Father in Heaven, help us to understand. Send thy Word into

the cities among them that know no other life but this one; that think this life is all there is of life, and know thee not. Oh, help us to carry the word of understanding to them, so they may learn of thee and thy kingdom.

Oh, help us to destroy the demon rum, abolish its manufacture, and all traffic therein. The devil is not needed for health, peace or safety. Jesus says: "Wine is a mocker." So it can not be medicine or of any use.

O Father, help us to entirely destroy it.

NOTATIONS BY THE READER

NOTATIONS BY THE READER

CHAPTER 130.

All debts of this life must be paid. They that sacrifice this life in righteous living, suffering the cruelties of the world, are paying that much of the world's debts, and what is over of paying their debts will be rewarded accordingly. "You can not follow the world and follow Jesus." In following Jesus the world will be against you. All unrighteousness and cruelty to man and all living creatures must be paid by the sweat and blood of man. Every unrighteous and unjust act is a weed, and must be destroyed before God's field is clear.

Our reward for righteousness will be paid in praise and glory, as in the senses. They will be intensified, and more added for the enjoyment of the different life in the different worlds.

As now, in our life, some are defective in some of the senses, so in heaven we will be according to our life here in righteousness. They that lie, steal, beat, deceive and live unrighteously will be defective in the senses as to their enjoyment or fullness according as has been their work. The full senses are the fullness of the glory of God. More senses will be added to the life of heaven, for there life is more abundant. None of the righteous joys of this life will be diminished, but all will be increased and more developed in accordance to our development in the law of life.

Life is immortal. All is life. It was from the beginning, for death knows not anything. The individual soul is mortal, and can only become immortal through the life of immortality, which is our Lord Jesus Christ. It is to live in the law of God to maturity, or mature in the law, and be that life after the reaping in the harvest, according to

the strength developed therein. And life will be in the senses, in their fullness or dwarfed state, according to growth in living in the law of God. In our wickedness our senses of wrong deeds in the flesh are transmitted or shown us in pain and suffering. In righteousness they would be conveyed or told us by wisdom and overcome by grace, God's help, or strength of the Lord.

Righteousness and holiness will overcome pain and sorrow in both body and soul, or flesh and spirit. In them tears and pain will be no more.

CHAPTER 131.

God is a God of nature. He is a natural God. All things have their time and season. Nothing is ever abolished.

Tithing stands to-day as in the beginning, but further along in its development of maturing and consummation. The corn (crops) in our irrigation fields to-day, at times, cries, "You have robbed me." We say, "Wherein have we robbed you?" In water and cultivation. It lacks in strength and growth by our neglect.

The earth cries, "You are robbing me!" But we say, "Wherein are we robbing you?" "You lay waste my woodlands, and take the substance from my soil without proper replenishing, despoiling its beauty and productiveness." The earth cries and mourns, for it lacks strength, becomes diseased, wormy and lousy unto death; deserts and undesirable places.

Life cries, "You are robbing me!" "Wherein are we robbing thee?" "You are robbing me of peace and happiness through injustice and violence." Life suffers in grief and sorrow, disease, pain and death. God, too, cries: "You are robbing me!" We ask, "Wherein,

Lord, are we robbing thee?" He says: "In living unrighteously and unholily, weak in the strength of the Lord, making my harvest a poor one." The days of humiliation are not abolished, but we are farther on in time; we are in the time of duty (work).

"Since John the kingdom of God is preached and all men press into it." The kingdom of God is righteousness; doing the Savior's work as he would have it done. There is a time when we cease to irrigate and cultivate the corn and make preparation and calculation for the harvesting and storing. We are entering into that age or time. The harvest is approaching. Each one will gather according to the yield of his sowing and cultivating (work); and will be gathered into the storehouse as such. All life is the same. It is not that the life of our physical or mortal body is at stake, but our soul; the life of immortality, of which Jesus is the life, and the work in his vineyard: righteousness. Not for our sake (life of earth), but for Jesus' sake (life of heaven), eternal life; the gift of God, to which we may become heirs by accepting and doing the will of our Father in heaven. This life is a cycle; the end and the beginning are one. Life lies in the beginning; the harvest in the sowing.

This earth life will pass away in God's harvest. After the reaping and gathering the chaff will be burned up.

CHAPTER 132.

God is a God of exactness. Why are we so careless and thieving, always on the watch to beat others out of small sums? He who will beat in small sums will also beat in large sums; the blackness of the heart is the same. God searches the heart; and that day will surely come when his voice will be

heard, crying: "He that is unjust, let him be unjust still." From this there will be no drawing back. Why are the rich and they that get their living without work called brainy? And *they* pride themselves on being brainy enough to make their living with their brains. God says the sluggard (non-worker, parasite) shall die, "the exalted be brought low, the rich can not enter heaven." Are they brainy, or are they brainless?

God says that which man prides in and thinks the most wise is abomination and foolishness to the Lord. What brains does a man display that saves five cents to-day and loses five dollars through it to-morrow? What profiteth it a man if he put his load on another man's shoulders to-day and that man be the owner of it to-morrow and he have nothing? The kingdom of God is righteousness. He who carries the load is the owner of the contents.

What do the bright robes and brilliants at the big functions of the rich foretell? The grand ball lighted up with diamonds and brilliants! Can we see in them the foreshadowing of hell? The paying for the agonizing wails and tears of them through whose sweat and blood was wrung the money to pay for these displays? Their brilliants and bright lights, gayety and laughter cast shadows of the dancing, leaping fires that will consume both soul and body and the shrieks of the dying.

While in this life we all suffer as a family, yet in the resurrection, the Judgment Day, the debt must be paid by the guilty.

CHAPTER 133.

Our Dear Father in Heaven, give us understanding, have us to understand thy divine law: that all things belong to thee, even life itself; that thou give:

each one his life and burden to keep and to carry; if faithful therein he will be rewarded for all his labor as being the owner of all his work, being a gift from thee, to be enjoyed in thy realms, that last from everlasting to everlasting; where no thief nor oppressor can enter; where there is no more sorrow, weeping nor crying, pain nor death; for all these will have passed away.

Our dear Father, we thank thee that thou in thy all-wise wisdom, kindness and righteous judgment have made us and given us an opportunity to become a son or a daughter in thy household and be an heir to thy glories in Paradise; the greatness of which we can have no conception of. O God, we are wayward children; not so much in willful wickedness as in ignorance and weakness.

O Father, as we trembling and as little children stand before thee; we ask for mercy and forgiveness as can be extended to us within thy law. Let thy Son be with us and guide us, and be our strength; and at last, if found worthy, let us be saved and have a home in thy kingdom, we ask in Jesus' name. Amen.

CHAPTER 134.

Truth and sincerity of heart, unless righteous, avail nothing. "You can not rob Peter to pay Paul." You can not buy or sell on the Sabbath, or handle money in any way or for any purpose, without breaking God's law, no matter what the object is meant for. "Remember the Sabbath to keep it holy." You can not publish gospel work and sell at a profit and use that profit for God's work; unrighteousness can not work righteousness. Only they that walk righteously can understand the true light of God. There is a difference be-

tween the flesh eye and the spirit eye. In the spirit light "Judgment is laid to the line and righteousness to the plummet." The flesh eye overlooks small things. As does the small mustard seed grow into a tree where birds can build their nests, so do small sins grow into large sins, even to the building of Satan's forts. Jesus says: "And other sheep I have that are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold *and* one shepherd." The present churches shed not the true light of God, and will perish; the true church will gather under one shepherd (voice), understand alike. The way of the kingdom of God is righteousness, and the kingdom of heaven, holiness. These things will come to pass. "God will turn the earth upside down." The earth is man. God will give us a new understanding. He will turn us right side up. We are in darkness. He will give us light. It is not the light that increases, but the adding of light that makes it stronger and brighter. It is not what one knows or does, but what we all know and do, that builds up the kingdom of God on earth and prepares us for the kingdom of heaven. He in us, and we in him.

The living waters flow: life-giving fluid.

The earth yields its harvests: substance of life.

Jesus: the life of the world.

All things pale compared to the life and light of Jesus.

Ought the church of the people of today be the Holy Catholic Church? The universal church of those that believe in God and the law as written, and the Gospel as preached and practiced by Jesus and his disciples and apostles? In the mercies of God for forgiveness of errors and reward for faithfulness

in good works? In a personal God, all-wise and all-powerful? Jesus said: "He who has seen the Son has seen the Father." No one has seen Jesus only in a person. We being the children of God through man, a personal being, in us are the possibilities of a god in man form through Jesus, a manifest personal being, by following him. Jesus is a spirit person. We being flesh persons, can not see him. He is all light; in him is no darkness or obstruction. In us is darkness and obstruction, which the light brings into view. In the resurrection, they that have followed the light (Jesus) will see in the light; darkness will have passed away, been overcome.

CHAPTER 135.

Man holding inherited property without being the burden carrier or having carried the burden, will be in debt at death. As life goes back to the God who gave it, so property or laid-up wealth will go back to the ones that produced it. The heir that holds other people's property can not enter heaven, for he has no reward. But he must give an account of his usurpation or stewardship. Men thinking themselves fortunate in having been born rich, or receiving a pension, or living on interest or dividend money, will find in the day of Judgment that they were very much deceived. God is a just God, and in the day of rewards the load carriers will have and keep the desirable contents of the load. God made this life to grow a life of glory; earthly things are the chaff, and will pass away. Jesus is the guide for the life of glory in Paradise; and they that will may take up the burden and follow him.

"His yoke is easy and his burden is light." The old soldiers may claim they

carried the burden and now are entitled to their reward: living on pensions.

But not so. In so doing they live up the harvest of their own sowing. God's harvest is in the end of this life. They that continue to the end will be reaped.

"The esteemed things of this life are abomination (chaff) to the Lord." It is no sin or disgrace to be found in error, but it is wicked and shameful not to turn therefrom and be corrected willingly.

CHAPTER 136.

Jesus said to the rich young man: "Sell all thou hast and give it to the poor (needy), and follow me." (His riches were not his own.) And it says, "Having found treasure in a field, he selleth all he has and buyeth that field." Also, "Having found a pearl of great price, he sold all he had and bought it." (Sacrificing earthly goods for heavenly goods.) Great, grand, glorious, wonderful words of Jesus. Oh, could we comprehend the height and depth, length and breadth of these great sayings of Jesus! Oh, could we but see the glories reserved in the kingdom of God for the righteous! Would we not all sell all we have and buy a share in the treasure field (God's kingdom), and pearl of great price (Jesus)? The all-shining light that lights up the heavens and the earths; the light and life of the Paradise of God throughout eternity. O, Dear Father in Heaven, shed thy light so we may prepare for thy kingdom, we ask in the name of Jesus.

It is not that we should sell all we have of our own and have nothing to work with or advance; for, as we reap and gather, we must also sow and plant, or life would cease.

We must not be foolish. We must

strive for our own home, make our own living, and help others that are sick and in distress.

Our suffering is our own; for we are willfully unrighteous and unholy. In righteousness and holiness is no injustice nor disease which brings forth sorrow or grief, pain or death.

Liberality is a fine trait. Justice is honorable. Equality is divine. The incentive of this life should be to duty, and not merely to get above work; getting in position to shift the work on some one else.

We hear some say it is nice to not have to work. Little do they dream how unfortunate they are, not having to work and not having the principle or light of God to do their part of life's duties. They are as mildewed seed, in which is no springing forth of new life. In the resurrection they will be found a cheat and pass away. They are an abomination to the Lord, and will be cast out as chaff. O God, have pity! Oh, have mercy! Remove the darkness from our eyes; give us visions of thy kingdom! Oh, make thy light manifest and light up our darkness! Oh, let not our will be done, for we move in darkness, stumble and fall! But let thy will be done, for thou movest in the light and seeth whither thou goest. Oh, lead us! We pray in the name of Jesus: "Thy kingdom come. Thy will be done on earth as in heaven." Thy law stand firm forever and ever. Amen.

When in life's time, in the shade of the day, when the sun of life is going down, you sum up your account with your Master, do not forget that your credit will be that which you have earned honestly and given away.

And when in the morn of the resurrection day the dawning of divine light

sheds its rays, remember your light will be the light you yourself have shed.

Contort it, twist it, construe it as we may, that which we beat others out of, steal, hold back from others, we are held to pay. That which we hold of others will be taken away and make our portion that much less, for the kingdom of God is righteousness.

This life is a night and a day: the evening and the morning, darkness and light, grief and joy, sowing and reaping. The end is the harvest. "As we sow, so shall we reap." What will the harvest bring forth? What shall the reaping be?

CHAPTER 137.

The world must be redeemed through woman; by teaching our young girls the mysteries of life and a reverence for God, the creator of life.

By teaching them all the desires of the opposite sex; relieving them of the inquisitiveness of the sexes and their relation to each other; so their brains and minds will be clear and relieved; so they can study the higher and nobler things of life and of God: the begetting and caring of offspring in cleanliness, purity and holiness; of life and this world, and of God and the hereafter world.

Relieving their minds of vain thoughts and desires that lead life downward, and instilling thoughts that lead life upward. We are in disease and distress. They that want the turning (cure) must be the sacrifice by living the example. "The seed is not quickened lest it dies." All life is the same. The seed is not quickened lest it dies (sacrifice made). Jesus says: "Turn ye, for why will ye die?" To turn our unclean and unrighteous lives into the straight and narrow way sacrifices must be made

by some. They that want the turning must be the sacrifice by being the example. Jesus died to increase life: the pleasure of God.

Life: the senses, wonders galore,

The spirit's cry is more, more.

It wants, and wants, and wants,

And their God has it in store.

"Life is ever onward and upward,"

Greater and grander forever more.

CHAPTER 138.

Men will say, "I pay them (the toilers) in money, and they are satisfied." This is after the manner of men who make their own laws; holding back the laborer's wage and pay them out of it.

But God is a just God. He is no respecter of persons. All get paid according to their work. No work, no pay. God's law changes not. The product belongs to the hands that produced it. It is the law of nature; it is the law of righteousness and justice; it is the law of life (God). God made us. We belong to him. His hands fashioned all things. All belongs to him. The old soldiers girded on the armor, fought and won victories over injustices and unrighteousness. Wise are they that keep *on* the armor and fight for *Jesus* to the end, and win the victory over death and the grave. It says: "The hyopposite shall die." (Thy word is truth.) The liar, thief, deceiver that parades or tries to make others believe that he is honest and living upright is acting as a hypocrite. It is not altogether that God will punish us for not doing his wishes or calls upon us; for he knows our weakness, and has pity and mercy. It is an *offer* to us to do *his will* and receive reward therefor. He who sacrifices his life in full or in whole to the Lord's call will be rewarded with life in full in his king-

dom of heaven accordingly. The willful disobeyers (self-interest) of the law will be punished. (They live up the seed or substance, and must die.) The disobeyers of a call through weakness or cowardice (non-cultivators) will lose their reward that they would otherwise receive. God's gifts are offers to be accepted. We are free. We have sown thorns and thistles in the sides of our fellow brothers and sisters. In our inhumanity we have sown the seed and grown the implements and devices of torture and destruction, causing sorrow, tears, pain, and death in all forms of agony. The fruits thereof will be our reaping in the harvest: the battle of Armageddon.

Wars come as a result of wrongs done; blood must be sacrificed to pay the debt. War will not end by war. Peace and good will must come through the heart. It is godly, and must come in a godly way. War is Satan's (man's) way.

CHAPTER 139.

God wants firmness; yes or no, for or against, "hot or cold."

The most disappointed will be they that think to keep on the fence, to flop on either side at the last moment, under the plea they did not know. Unwise is he that thinks he can fool God. They that are on the fence when time or life ends will remain there. It is possible that it is a state of life without God, a living hell. It says: "They that believe shall be saved (live), and they that do not believe shall be damned (die)." Then they that neither believe nor not believe can neither live nor die; a state of lost soul, alone and in darkness throughout eternity; the state of the unpardonable sinner, the undestructible or unsavable.

They are neither "hot nor cold," and must go with the unnamed or unplaceable. It says: "I wish you were either hot or cold" (so they could be judged). It is possible that they will be the souls in which their worm (torment) dieth not, and the fire is not quenched. A life without God: no light, love, mercy or kindness, being unplaceable, and cast into outer darkness.

CHAPTER 140.

God says: "Believe on my Son." He also says: "Keep my Sabbath." The seven days form a circle chain, with every link in its place and for its purpose. You take out a link and the chain is broken; has a beginning and an end (the broken law). To make the chain whole again, the link must be put in where it was taken out. It will fit in that place, and in no other. The chain is God's law (Jesus, the life of the world). With a link removed the law is out of order; all is chaos and confusion from one end to the other.

"The seventh day is the Sabbath: the Holy Day of the Lord" (Lord's holiday). With it taken out God (holiness) is taken out (pleasure, the life of heaven). Without it in place we suffer. It is the breach in the wall where Satan gets in and makes trouble (no rest). Only by replacing the day of God can the day of trouble (Satan) be put away or shut out. Christ, the link taken out of the chain (righteousness), and the Sabbath, the keystone out of the arch of the door of God, leaves the chain disconnected (broken) and a hole in the wall. Without the keystone to key it, we build up and fall down. Our work will not stand.

The link (Jesus, righteousness) must again be put in the chain, and the keystone (Sabbath, seal of God) put in the

wall (commandments). We are now in the Sabbath, the seventh day (seventh thousandth year). In it all will come to a close. Jesus said he would come again. His word is truth. His spirit will go before him and prepare the way. They say they keep the first day; they were not born on the first day. So they can not keep *it*.

They keep the eighth day, which is not in the law of God, and so are without a day and without God or life.

CHAPTER 141.

The idea of a rich man, thief, liar, deceiver, follower of Mammon, and all who get their living at the hands of some one else, getting into heaven is the most absurd, ignorant, insane idea imaginable. In it is displayed the most ignorant thought in the world. Only those that live uprightly and make an honest and honorable living by the toil of their own hands can ever understand God and see his glory. It says: "That which is highly esteemed among men is abomination in the sight of God."

They think themselves shrewd and smart when they work the other fellow, little dreaming that Satan is working them and holding their souls captive; for that is Satan's work. He is their master. They belong to the master whom they serve. "There will be weeping and wailing and gnashing of teeth."

Slavery and oppression, scorn and slander are some of humanity's most cruel hardships and piercing darts.

They that think themselves wisest and are called greatest are farthest from the mark.

CHAPTER 142.

It says: "But now ye say, We see; therefore your sin remaineth."

What of them that say they believe

in Jesus as divine and the only one to save them, and at the same time lie, steal, deceive or rob, or eat bread from the toil of some one else's hands? God searches the heart where the misdeeds are recorded, and there finds them to be liars. It says: "The liar shall die." "His word is truth." They could not enter heaven; for it would not be heaven. "God searches the hearts." The black man with a white heart will be taken before the white man with a black heart.

The man that pushes the cart will be taken; the king that rides inside will be left; for the kingdom of God is righteousness. Why do the rich think themselves above the lowly poor?

Are there not ripe and good seeds in poor and small apples? Why does the white man think himself above the black man? Are there not white kernels in black shells?

Though a man be poor and lowly, crippled and weak, black and deformed, his soul may be white as snow. It is not the flesh form, but the soul within the form that God will gather. Maggots will eat the beautiful white girl as quickly as the ugly black girl.

The law of God, which is the life of God, which is Jesus, is freedom; for Jesus set us free. If, then, you owe a debt and you do not pay it, how can you be of that life? There is but one life in heaven, which is the life of Jesus: justice, liberty and equality, righteousness. The Word of God gives us plainly to understand, and says so in so many words, "That not the hearers of the law, but the *doers* of the law shall be saved."

Jesus says: "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and robber." Likewise he who eats bread in the sweat of some one

else's face is a thief and robber. The door is righteousness, Jesus Christ our Lord; none can enter only through *him*.

CHAPTER 143.

Why is it that a person gets turned down and is called immoral and vulgar for telling the plain truth? Why should it be unprintable matter?

Man's greatest desire in life is the walking after the flesh. Some will kill their sweetheart if she loves some one else more, and call it love. Do men kill that which they love? Is it not possible that we are turned around or are wrong side up? It says: "God's ways are as high above our ways as is heaven above earth." If our greatest desires are the pleasures of the flesh in a cursed life, unclean and unholy, what should they be in a life of all love, clean and holy?

Can we think for a moment that God had Mary to conceive and go through the bearing and birth of Jesus without the pleasure due to it? Why do we make light of God's wonderful works and ways? We make fun of these things, and say: "The old ways are good enough for me." Our senses in our dying and death state are very much impaired and dull. Think of the senses in their fullness: an all-seeing eye, all-sounding voice, all-hearing ear, perfect sense of smell, taste and feeling! Why should we make light of God's most wondrous gifts, turn them down and say these things should not be mentioned, that they are unrefined? Why do we revel among putrid, dying bodies that end in death when God offers live and pure bodies in which there is no death? Why should we keep silent on creation (begetting), the most important matter in our life? Why should its truth be so unpleasant, repulsive and vulgar that it is not

deemed fit printable matter and should be classed unmailable matter? It is not that these things are immoral and vulgar, but that we stand guilty and ashamed before God and the pure ones. Only they that are guilty and in shame call it immoral and indecent. They that are ashamed of the truth are ashamed of God, and he is ashamed of them; and they will have their place with the filthy and unholy. In studying the Scriptures (God's Word) can we get an understanding out of it that there is life beyond the grave? And considering the making of this life, by God, and the birth of Jesus, can we believe that there will be babies in heaven, conceived and born after the manner of Jesus? God says: "He will create new heavens and new earths." Is it not reasonable to believe that this life of man was made to populate them and keep them going for all time? There is joy in babies in our dying and death state, tears and pain. What should it be in a state wherein is no sorrow, tears, pain nor death? Are these things worthy of serious consideration? Or shall we go on and say, "tut, tut," whistle at these things? In the pure, heavenly senses the universe will be seen as a city, and its life seen, heard and enjoyed, and the spirit travel as thought travels.

It says: "Breaking one commandment breaks them all (the law)." So, also, if we follow our own will in that which is wrong or against the law, breaking it, then we are wrong. If we keep all but one, the law still remains broken. Changing one part of the law would mean to change all parts; for the law is one, and is perfect. If, then, we are wrong in one line, we are wrong in all lines, and all suffers and dies. Jesus says: "Few shall be saved." His word is truth.

When the true spirit of truth descends on woman, she will loathe and despise the serpent (man) that would tempt her to send her soul to hell and that of her child to death. In the understanding of the holy law of God, they that beget children unholy and unclean will remain so. In the last days (spirit wisdom) all will be held strictly in the law of holiness, righteousness and purity. "The law of God changes not."

But with enlightenment and understanding, the sins are more willful, and can not be forgiven as when in ignorance. Without law (understanding) there is no sin. In the resurrection it will be as though it had not been. The law (Jesus) alone is life. In knowing the law we are responsible, and our sins stand against us. For it says: "Jesus said unto them, If ye were blind (did not understand) ye should have no sin; but now ye say we see (understand); therefore your sin remaineth." In not knowing the law we are dead and without hope of a future life. In knowing the law and not obeying it, we can not enter heaven (nothing coming). In knowing the law and willfully transgressing it, we must suffer the transgression. All those that do not get to know Jesus and believe on him in the resurrection will be as though they had not been. No child, not knowing Jesus, unless begotten holy, can be saved. The Word of God teaches it, and common sense and judgment must acknowledge it. The lines are drawn tighter as understanding is given. (The spirit of truth descending.)

The law is given so that they that will may be saved; and they that will not may be damned and blotted out of the life and light of God. For the wicked shall be remembered no more forever.

Christ's words are not meaningless. He says: "Pray: Thy kingdom come. Thy will be done on earth as it is in heaven." God says life shall become unmixed. It says: "He that is holy shall remain holy, and he that is unholy shall remain unholy." All these things have their time of fulfillment on earth.

When the spirit of truth is come there will be more dodging. A rotten egg will remain unfit for any use. God doeth nothing in haste. The spirit of truth must come before the end of this earth life comes. All kindred, tongue and people shall hear his voice (the law).

As life and pleasure are eternal, so also can it be possible for death and torment to be eternal. It is not impossible for an eternal state of torment. But when God will have finished this life light will not see darkness nor darkness light: the state of unmixed life. It is not impossible for the state of mind to be eternal, for the willful ignoring of God to live in that state of mind of attack and defense, of fear and of suffering: a life without mercy or light or consummation. Though one life does not know the other, it is not impossible for both to exist. But it is highly probable that the willful unrighteous, dying in this life unforgiven, will live in a wicked life forever.

Only in repentance can sin be forgiven. There is no forgiveness after this life if provision has not been made for it. After this life is the judgment and rewards. Only the willful wicked shall be punished, for God is merciful to the weak and trembling sinner. It is highly probable that millions upon millions will have their sins forgiven as to punishment during the millennium. The kingdom of God is righteousness, and is being preached, and will be set up and weed out unrighteousness, and pay

that much of the world's (humanity's) debts.

They that in their hearts believe and acknowledge Jesus as the Son of God, and able to mediate between them and the Father, but too weak and in fear on account of the world or life's conditions to follow him, may in the resurrection be forgiven and be as though they had not been. Only the true followers of Jesus, even unto death, if called for, can be saved into the kingdom of heaven: the Paradise of God.

CHAPTER 144.

It is rather hard for one to read his own death warrant. But the law of God is righteousness. A man who puts money in the bank or lays it up when he owes some one money, whose money does he withhold? When he stands before the judgment bar of God, and has in his possession or name that which belongs to another, what will be the judgment? As you withhold from others, so will it be withheld from you. It says: "And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" A man that is faithful to God will pay a debt the first opportunity. Can the gate of heaven swing open to them that are willfully in debt when they leave this life of earth?

CHAPTER 145.

When it comes to pass that the possessor of a home can not make a living and pay taxes and interest, and they that hold mortgage will have to take the property, and being unable to pay to have it worked and get enough out of it to pay taxes, will the land go back to the toilers, and that which is written,

"The poor shall inherit the earth," come true: that we shall have our own homes and inhabit them, plant and eat the fruits thereof?

It must become the spirit of the workers, God's people, to have God's will done, and pray for the consummation of the written Word, and stand firm in the doing of God's law by following Jesus' and his disciples' example; and pray for Christ's coming, and close up the life of this world, in which is sorrow, pain and death, and give a life free from all sadness, weeping and crying, pain and death.

They must stand the trials of the world without murmur, and cultivate the spirit of peace on earth, good will toward men.

CHAPTER 146.

It says: "The law and the prophets were until John. Since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass than one tittle of the law to fail." They that are willing and make their living honestly by honorable work, though poor, even dying in the poorhouse, have nothing to fear. Honorable life in the law of God is the kingdom of God on earth, and is growing the life of the kingdom of heaven: the Paradise of God. And it is easier for heaven and earth to pass than for it to fail. It is God's promise through Jesus our Savior: eternal life in the Paradise of God: the gift of God. As long as we are unrighteous we are under the curse; our recording is on the curse (death) page. We should never forget that the unrighteous heart can do not righteous work. If we drive a bargain wherein we would not be willing to take the other side or portion, the work or act is unrighteous, and is

recorded on the leaves or tablets of the unrighteous heart. The thief, the liar, the deceiver, the hypocrite must die. Light dissolves darkness. In righteousness unrighteousness passes away. We, our own soul, are the righteous and unrighteous. It is the law and prayer of God and man that justice and righteousness shall prevail, and it will be so. In it is peace, safety, happiness and life. In injustice and unrighteousness is strife, suffering and death. One is life; the other is death. Life is preferable to death.

CHAPTER 147.

The suicide can not enter heaven. The last thing he does is kill, take life, which he can not restore. God gives to each one earth life but once. If will-full destroyed, the joy senses are dead forever more. Why do our preachers preach a nice, pleasing sermon at a suicide's funeral, even if he never was any good? Should they not rather preach the truth at such times (and all times) when they have a chance to do some good to stop suicides? Their nice sermons are rather an inducement for some despondent to commit suicide than to keep him from it, for he might think he would be pitied and have something nice said about him, maybe the first time in his life. They may think God will pity them and have mercy on them. *God's mercy can not stand in the way of his word.* His word is: "Thou shalt not kill." Sad, indeed, is the state where love, mercy and kindness, faith, hope and charity are withheld from us so as to drive a soul to commit suicide; driving them into hell, and losing our own life. A callous heart can not enter heaven.

Why not preach the truth, even though it break a high-broken heart?

Is it money that keeps them from preaching the truth? Is it that they fear God, and not man? Or is it that they fear man, and not God? Will some preachers in the near future support themselves and be free to preach their convictions, and thus receive the light of God, Holy Ghost or *Spirit* wisdom, and give it to the people?

CHAPTER 148.

It is not that some of the lines and words of this little book and preceding volumes are vulgar and unkind, but it is our immorality, deception and evil doings that make words necessary which might shock some one's modesty or hurt their feelings. It is not very pleasant for one to read his own death sentence, but the true word and light of God must go to all the world. It will yet cleanse our soul.

It is the dark closet in which trash accumulates.

It is the dark heart that must be lighted up.

When standing before the judgment bar of God, there will be no light to turn down, no cloak to cover, no curtain to draw. There all will be light, and in full view. And we must some day stand before his throne. Then why not work and walk in truth and light, so we need not fear nor be ashamed?

CHAPTER 149.

Why are we unjust to each other and all become losers? They that are treated unjustly are losers in this life. And they that treat them unjustly and unfairly will be losers in the next life. Who are the gainers and who are the losers? How little is the gain and how much is the loss? The gain is but for a day; the loss is for an eternity. How

much common sense and judgment do we show in work wherein all is loss? God says: "Thou shalt not steal." Is he who takes advantage of another one's helplessness, or ignorance, as good as a thief? What will be the judgment on such? It says: "In that day Jesus will say unto them, Depart from me, I know you not." What will be their state then? Jesus is love, kindness and happiness. Satan is hate, torment and death.

What is one's state without Jesus? Can we afford to be heedless to these thoughts? If others in need need our help, and we will not give it because they can not pay us in money or goods or return work, what will be the judgment? It says: "Love your neighbor as yourself." God says: "As you do unto others so will I do unto you." Jesus says: "If you give your life for my sake you shall find it" (your own life). And if you save your own life for your own sake you shall lose it (Jesus). For it says: "I in you, and you in me." So Jesus is in others. And as we do unto others so we do unto him. Is this state life, or is it death? If it is life, we better get what we can out of it. If it is death, then we had better follow Jesus: obey God's law.

"The seed is not quickened lest it die" (spreads or increases). This state of life is a manifestation. It is but a bubble. It is inflated. It bursts and fades away, and leaves an impression. That which is impressed in the light will be read on the pages of time. (God's album will have something impressed there.) And that which is impressed in darkness will not be seen nor remembered any more; for darkness shows not anything. God created light, and he created darkness, and he created life. *But he did not create death.* Death is man's work.

Man sinned: transgressed the law of life, which was the creation of death, or hell, or Satan; the suffering state, disease and sorrow, which brings forth death. Our body does not die. It is clay and never was life. It returns to earth: kind to its own kind. It is the home of a spirit that *manifests* life. Life is in the resurrection, and "Jesus is the resurrection and the life." And the life is spirit. Flesh and blood can not become life. It can not enter heaven.

There is no death, for death knows nothing. But there is an increasing life (the seed carrying many germs of life).

Jesus is our only hope of an increasing or more abundant life. He is the risen spirit (life). "If he rose not, then we rise not." It is not possible that all the blood that has been shed, and the work that has been done by Jesus and man for a hereafter life, can be in vain; when faith and work will move mountains and the spirit gets all its wants satisfied: God answering our prayers (faith and work). The last enemy destroyed will be death (sin). No more sin, no more death. The less sin, the less death, sorrow and suffering. The overcoming of sin is the destroying of death.

CHAPTER 150.

They say: "I believe in God the Father, the Son, and Holy Ghost (own life.)" Even on bended knees and by witnesses. They then are held responsible, for they acknowledge to understand (know God). God (the Word, righteousness) says: "As you do unto others so shall it be done unto you." They acknowledge the word of God: truth and justice. Then what is the judgment for those that have servants or get their living at the hands of some

one else, be it by holding back the laborer's wage, deception, fraud, robbery or might, or what it will? Will it not be that they will be servants, the poor, the mistreated, abused and oppressed? Is the word of God righteousness? Do they not pass judgment on their own soul? O God, our Father in heaven, if it be thy will, remove the darkness from our eyes and selfishness from our hearts, and lead us into righteousness and fit us all for thy kingdom of heaven: both rich and poor, white and black, strong and weak, free and bond; and thine be the love, praise and glory forever more. We plead in the name of Jesus. Amen.

The preachers say: "Put up money, build churches, hire preachers, hold conventions and gatherings; make a display. In all this they are fed, housed, clothed and praised of men. It is the blind leading the blind. They put their trust in money, and they and their work will be dashed to earth, come to naught. Money can not buy the Holy Ghost: God's wisdom and power.

We may write and preach all we please about salvation. It is only repeating the same thing over and over again. The kingdom of God is righteousness. We all know what that means. It is the door through which we will have to pass to the kingdom of heaven. Though volumes upon volumes are written, the whole law is contained in the Ten Commandments. And love, honor, praise, glory and righteousness in the two greater commandments: "Love God with all your heart, mind, soul and strength." "And your neighbor as yourself." Though prophets spring up and seemingly write the true gospel, their work needs weeding out, for tares will grow until the separating in the harvest. It says: "There is none pure; no, not one."

But there is salvation for them that repent and follow Jesus. For Jesus has paid the ransom for our death (sentence), if we want to accept it. He gave his life for us. Will we give ours for him? The law of fairness is an even balance. He does not ask for our life in death, but in righteousness: the life of *peace and rest; love, joy and happiness.*

CHAPTER 151.

Jesus says: "As you do unto the needy, the sick and in distress, so do you unto me." And he returns our gifts purified and in fullness, in which state they can no more diminish or pass away. The man that spends a dollar for whisky has the taste and effect for the time being, and the dollar is gone. If he will give that dollar to the needy, poor, sick or in distress, he will put it on interest with Jesus.

In him all things increase, become purified and are made whole, and returned in heaven; where, also the senses are purified and increased according to our work in him.

If a man receive joy and pleasure in that which "at the last biteth like a serpent and stingeth like an adder" in this life that soon fades away, what ought the joy and pleasure be in an eternal life, millions of worlds, and the senses in their fullness?

We invest money and wait for returns, with increase, in things that will at last die to us, or we to them, for we pass away, and these things go to others.

Faith in the investment prompts us to make the investment and wait for returns. Why not have faith in Jesus and invest in him? Is not the investment just as sure and promise of returns greater? We have faith in our

investment because it promises returns. Jesus, too, promises returns. His word is truth: "Thy word is truth." In our life failures are made; for in it is death. In Jesus no failures can be made, for he is life. Is life in Jesus worthy of consideration? If it is worthy on earth, in a life of trickery, shame, falsehoods, doubts and fears, thievery, robbery and murder, sorrow, weeping and crying, tears, pain and death, what should its worth be in heaven, where there is no sorrow nor tears, shame, fear, pain nor death?

Why do we rush madly along and grasp for the things of this life, which is but death, and overlook the things that are life? Is Jesus worthy of consideration? If so, then carry your own burden; and if you can do more, help some needy one.

It says that: "Whosoever looketh on a woman to lust after her, has committed adultery with her already in his heart."

So, also, he who is jealous and has malice in his heart toward another to murder, commits murder in his heart. In them the joy and pleasure senses are decreased accordingly.

He who is short in weights and measures decreases his own senses, for he shall receive as he gives.

Life is in the senses, and the joy of life is in accordance to its fullness. The pure, holy and whole are the pleasure of God. He delights not in shortness no more than we delight in cripples.

We may, at times, get discouraged and downhearted on account of no returns for good works.

All things have their time and season.

Life being the greatest, it goes to the end of time or season, and will then be reaped in its fullness once for all time. God's harvest is in the end, the matured state; and the rewards will be

according to its fullness, world-ripened state. The harvest in its fullness will bring its returns: love in the highest; the grass always green; the waters always crystal; the grain always golden; the fruit luscious, rosy and sweet.

CHAPTER 152.

God is natural or nature God. All nature is natural. All things work out natural results. The preachers or gospel givers (so called) that collect money and live thereon are not living natural or godly lives. All life springs from sacrifice.

They that sacrifice themselves for others are natural. In it is the springing forth of new and more life. In sacrificing others for one's self life is destroyed or diminished. "The seed is not quickened, lest it die." It is natural: the nature of perpetuation and increase. That which is plucked before the harvest lessens the harvest. Nothing springs from nothing. All is life, and the increase is from sacrifice. The laborer or toiler sacrifices so much of his time and energy (life), but in it more is brought forth or out. The seed is sacrificed to bring more life. It is the law of our life (nature). The preachers, in making their living out of God's Word, hinder its growth and strength. It is living on the substance before ripe or harvest. It is the taking or drawing from life, and decreases life. In it they live up their increase (life), it fades away and is forgotten. It does not come to maturity or harvest time; it perishes. Our unrighteous and dying state, strife and discontent, when knowledge is increasing, attest its truth.

Though we are growing in wisdom, we are also growing in unrighteousness and unholiness. The true light of God (Holy Ghost) can not be had for

the exchange of money. Only righteousness can obtain it. Money is the God (power) of the earth. It is a false god; in conflict with the God of heaven. Money is the medium of exchange for earthly goods, and righteousness for heavenly goods.

Strength and suppression is the law for earth life; meekness and submission is the law for heaven life.

To live off of others is the law of man, in which the strong grant the privilege and right to rob, if you can get away with it. Theirs is not a law of freedom, justice and equality, for *they* are already fortified, and keep fortified, for the poor and weak can not help themselves. They are the fortifications and strength of them in power. "God will turn the earth upside down." He will yet send the true light into the world and power to keep it burning (Jesus reign).

The strong taking the product of the weak, converting it into money, giving part of it back as pay for the product, is paying the toiler with a portion of his own. The rich keeping the balance, in the resurrection will have that which belongs to others, and will be deprived of it; for in the resurrection all things will be purified and become unmixed and go to their own. Money is the ladder by which men climb to heights of earth life. Righteousness is the ladder by which men climb to heights of heaven life. Earth life dies and passes away; heaven life lives forever. We are free, we can take our choice, but it will be one or the other, life or death.

It is not this earth life, but heaven life that is the prize, and it is in the resurrection. What we draw therefrom in this life reduces it that much. What we draw from others takes from us (places us in debt). What we add to others builds us up (gives us credit).

All life is natural, and is the same. There is one law that governs it and in the end levels it. Though we use the word unnatural, all is natural in its law. "Life is in the resurrection, and Jesus is the resurrection." It is not what we are or have been, but it is to get on the right road and keep it.

Jesus is the road, the question. The question at all times is what or how would Jesus do and walk? It is a sure guide; no one need err, for Jesus or his messenger is always with us, and will answer if we ask in sincerity and truth. The kingdom of God is righteousness for heart and soul (faith and work). It is redemption, or being found. Without it we are unredeemed, and stay lost. He who sells all he has of earth treasures (sacrificing them) and buys the pearl of great price does well; makes a good investment.

CHAPTER 153.

We see things labeled poison, and we are told of things poisonous, and believe it, and let them alone, for we know they will cause pain and sorrow, and in the end death. God, too, has his label on things in our life that are poison, that will cause pain and suffering of the soul or conscience after the flesh life is put away or is dead (no more of a joy or pleasure). We have no proof of it, for it is to be in the end, and can not be proven till then. But we have his Word, and we know his Word is truth. All nature and all laws attest it. All unrighteousness, he says, is tainted, and some is deadly poison. The spirit is the life of the soul (the animator). The blood is the life of the flesh (the nourisher).

Some poisons and poison in small quantities are injurious, have effect for

a time, are cured and forgotten; while some in larger quantities are sure death to the blood, which is the life of the flesh body. It is the same with the spirit, the life (knowledge) of the soul and flesh body; the two in one, "he in us, and we in him." It is the same with the spirit body as with the flesh body (they are one body or a union, co-workers). Some unrighteousness (transgressions, sin) are injurious to the soul, but are curable (if the antidote is taken in time), while others are sure death. There are transgressions that are sure death to both flesh and soul (blood and spirit), poisoning the flesh body unto sure death, leaving the spirit body alone and separated, which goes to its own or whence it came, being life (knowledge) no longer, for the body that it made a living (animated) soul (was the life of) is dead.

The word of God gives us to understand so, and the word is truth; it is life; death knows nothing of God. It says, "The love of money is the root of all evil." Money is our god for earth life. Jehovah, the spirit of purity and goodness, is our God for heaven life. One is for a time and death, the other is for eternity and life. Which one will we choose and hold to? Money that is not honestly earned by one's own self is tainted and injurious to the life of the soul; and where it is the sole love, life, and sustainer of the flesh body, it destroys both body and soul in hell fire, the law of its being, or life, which is destruction of all unrighteousness. In the Word of God it says the things most desirable to the flesh body are abominations to the Lord. We know it is true, for we have the history of its death dealings, its pains and sufferings. Though all this life is poisoned, infused into the blood by Adam's sin, and through the blood into the flesh and

body, yet in Jesus we have an antidote. Will we take the medicine? We know the prescription; the remedy is free, and we can administer it ourselves, and only by one's own administration and applying will it be effective; no one else can do the work for us.

Jesus is our high physician; we are poisoned; he has the only remedy that will cure. Will we take it and live, or reject it and die? We are free; the remedy is free; the doctor is free. Though the flesh is in bondage (poisoned) through Adam, and we, following in his steps, must pay its debts, the spirit is unfettered and free. Though the law of God reads to us our death sentence, it also reads to us our freedom. As its judgments pass death upon us, its mandates offer us life and freedom, for the law of God is freedom. Adam's transgression, if committed, passes death upon us, the same as it did upon Adam; the law of God changes not. Though the grace and mercy of God extend to us a helping hand in all possible ways, the law stands fast. From Adam's first sin sprang all sins. What was Adam's sin?

We read in God's Word that it was disobedience, transgression of the law, as it says sin is the transgression of the law. What was the transgression? The law was not yet given, but creation, *the sowing of seed and springing forth of life, was in order*. Whatever that transgression was, it is still the transgression. As from it sprang all sins, it being the seed, so do they still spring from it, for God's word stands firm. At that time there were no other people to be unrighteous with, so the transgression must have been in the flesh; unholiness in themselves.

Are our marriages of to-day joy and happiness? Is the honeymoon trip a trip of rapture and bliss? Are these things

of pleasure, but mockery, the same as wine and money? God says: "The things most esteemed by man are abominations to the Lord." Do our bonds of wedlock mean life to us, or do they mean death? Is the honeymoon trip a trip of joy and future bliss, or is it a trip of death and future torment? We are turned around; we think that which we can steal or get through fraud, or get it anyway, just so we get it and get away with it, we are that much ahead or gainer. We are that much ahead for the time being, and lose it for eternity. They that walk after the flesh in unholiness, transgressing the law of God, or life, have their pleasures for the time being and lose the senses of those pleasures for all time according as is their transgression in unholiness. We pass these things by, thinking we do them to our fellow being and that he can't help himself and has to stand it, and we think ourselves free from it. But not so; our acts are recorded. God says: "As ye do unto the least of these my children, so do you unto me."

Nothing is ever overlooked or omitted; our acts record themselves; they are that much of life; each moment is a part. The unrighteous acts stand until washed away in Jesus. We are dealing directly with God in all our doings and at all times. His eyes never close over us. He is almighty in power, wisdom and knowledge, and exact justice; the transgressor must pay his transgression, even unto death; it is the word of God, and all laws of heaven and earth proclaim and administer it. The abused, crippled and diseased life is that much less; there is no misconstruing it; we can not err therein.

It is the law and life of our being, in which we are made, and changes not. "The law is perfect."

They that marry for a holy purpose

and beget and raise children in holiness and sobriety will be holy and will be God's children, with those senses in their fullness throughout eternity; nothing holy can decrease. When Adam fell he went a different road from God's way; we still follow Adam. Jesus asks us to turn. He says: "Turn ye. Why will ye die?"

God says he "will turn the earth upside down," and he will, for his word is truth. The world is man; he will yet be turned right and given light to see in; he will be turned from darkness (ignorance, superstition and error) to light, knowledge and wisdom of God and eternal life. From death (unrighteousness and unholiness in all its ways of sorrow and misery, tears, pain and death) to life (joy and happiness; love, peace and safety). The word of God says so. The words of the Apostle Paul have a meaning, and Jesus did not utter an idle word.

CHAPTER 154.

Death means oblivion to the life of God. It says: "The wicked shall die." *There is no death.* The spirit that has become conscious of the life of God, right and wrong, lives forever. They that never knew right from wrong are as though they had not been.

All will receive reward as has been their opportunity to work, and light they possessed. It is the law of all life, nature and God, flesh and plant. The life of knowledge, power and consciousness is responsible for its acts. It can never die while flesh life lasts. We belong to our Master, either Jesus or Satan. In Satan there is no rest. In Jesus is sleep and rest until called (awakened).

As in our sleep, in dreams, the spirit, or animated mind, or conscience, roams

amid scenes and life, and comes back to the body when awakened, so, also, when in death, sleep, of the body or flesh the spirit goes to its Master to keep (live with), to be returned when the body is again awakened in the resurrection, when it will have become purified, or unmixed, or ripe, either for the life of heaven or the life of hell, joy and happiness, or misery and torment, and the spirit will live in that state for the time appointed or judged; rewarded by punishment and death according as has been its transgression, or rewarded with life, the soundness or purity of the senses, according to the good we have done and the evil we have overcome. The wrongdoers' conscience will prick them; they will always be in that state, the life they grew while in the flesh. The robber at all times will be pursued, will have no peace nor rest. The murderers will be hounded, crippled and wounded, suffer the inflictions they have inflicted. God said not to kill Cain for killing Abel; they can not be killed or die, but always be pursued and in fear of being killed. As God will give the saved a name, which will be their standing, or praise, so, also, will he give the damned a form denoting their wickedness, a vicious or poisonous beast or serpent form. The petty thief and liar will always be marked, will always live in that life of fear of detection, shame and punishment, being cast out of the graces of his fellow men. All senses will be intensified; their countenances become the looks of their life, or crimes. No picture of Satan has ever been painted to express the hideousness of the looks of the murderer in monster form in its destruction, being tormented with wounds, and insects, and vermin. Not being in the form of man, as they lose all knowledge and semblance of man. All will be rewarded according to their life here on

earth while in the flesh. The business men in their deceptions, in deceiving to drive bargains, will always wear the look or mask on them. They will receive their reward, though in this life they think themselves cute and cunning. The fox and wolf, too, are cunning, but they are always in a life of skulking, and hiding, and fear; they are marked and they rest not. There is no death or rest for the wicked while flesh lasts. Neither is there cessation of the spirit of the good, for their good works live after them. It can not die, stop doing good, or be idle; it is not the way of God. It says: "The dead know not anything; in the grave their thoughts perish." At death of the flesh we pass out of this life and belong to our Master; the good to Jesus, the spirit of rest; the bad to Satan, the spirit of unrest.

The spirit of rest roams or lives among the blest, good things. The spirit of unrest roams or lives among the wicked, bad things. They have no more thoughts of their own; their lives are established; in themselves they can not change. As life, godliness, is eternal, so, also, is death, ungodliness, eternal in this life. But after this life the godly know no death, unrest, misery, or torment.

Neither do the ungodly know life, peace and rest, love, joy or happiness. Life and death are in the resurrection; the spirit of the good will be called to the awakened or called-forth body to possess it in its form, glory and name, as is the judgment, the saviors or up-builders to a life of onward and upward forever more. The bad or evil spirit will be called forth to death, destruction; destroyers shall be destroyed. As the good are called to life, to live in heaven, the bad or wicked are called to death in the earth, in the destruction of the earth.

Death, perishing, passing away of life; the glory of this world ends in the grave, death.

Death, state of unconsciousness, or suspension, being without memory. Death, hell, a place prepared for the wicked, a state in which is no laughter or merriment.

To the living holy, a state or life as though it were not; in them is no knowledge of death. Death, the state of suffering until unconscious. Death, hell, a place and life within this earth confines, the inhabitants being outcasts, and live in the cursed earth life. The meaning of the word death is boundless, as is the meaning of the word life boundless. (Our darkness, life, is beyond penetration.) Death covers half the surface, as life covers half the surface. The struggle is about even, and the rewards about even. Life and death cover it all and are a mixture in this earth life.

In the resurrection, God's harvest, it will be separated, become unmixed, and each given a place of its own, being called heaven and hell; man will be the life therein. "The rich can not enter heaven."

As they have burden carriers (servants), so will they be burden carriers according as has been their life here on earth to other life, be it a servant in a house or home, or worker in shops, or tillers of the soil; the horse, the ox, the ass, or the slave with the lash to his back. God's law is kind after kind. They can never enjoy a life of freedom. As they are in debt for their lives, they are in bondage, and can never enter the state of freedom. As will be the mark and stain on the countenance and form of the guilty, so will be their conscience in torment. The suicide will live the life of his choosing, that of taking life, in despair and without hope.

God offers life to all by taking his yoke upon them and carrying their burdens to the end.

He says: "Thou shalt not kill." As they do unto themselves, so they do unto God (their life not only belongs to God, but it is a part of Jesus, a member of his), and will be rewarded accordingly; a life without hope, in distress and grief, pain and suffering; they dismember themselves, cut themselves off from the life of God. As the misdeeds of humanity from Adam's sin to the millennial age, God's true light to man, have plunged humanity into darkness, death and hell, to its destruction, or curse of death, so in the millennium the good deeds done will raise it out of darkness, death, hell and destruction; lift the curse. Many burdens will be lightened, many sins washed away.

The dawn of the millennium is the dawn of God's true light to the world. Let us hope that man's forever means the life in the flesh, that in the end of the millennium the cursed will be freed by their spirit being taken home to the God who gave it. Having failed in its mission to become life by its own efforts and that of others, it will become unconscious and inanimate, as it was before it was given to the body and made a living soul; the body being surely dead, the spirit without it becomes unconscious; that in the burning up of the earth all that is cursed will be burned up with it, leaving life refined and purified, and the universe, God's realm, free from all stain and corruption. Life is an offer, a gift from God, and can only be had by doing his will, for in his will is the knowledge and senses of life; the will of the flesh is death, for we are in sin. Wonderful light will be given us in the millennium, so we may lift the curse of humanity and receive reward therefor in praise and glory, and life

eternal, God's blessings. Only in righteousness and holiness can the earth and humanity be cleansed, tears, pain and death overcome. As it is with unrighteousness, so is it with unholiness.

The deeds of the flesh will be stamped on the faces of the polluters or defilers of the flesh, and their reward in torment on their consciences, or spirit being, according to the misery and suffering they have caused. All things will be balanced in this life, all debts paid by an equivalent, and final reward given out in that great day of God Almighty, when life will have become unmixed, when "judgment will have been laid to the line, and righteousness to the plummet." When the good will have been called to heaven, life, and received their reward, then the wicked will have been called to destruction, received their reward. When the cup of sweetness is full, the cup of bitterness is empty. God doeth nothing in vain; life is for a purpose and ceases not, and is not life until that purpose is reached, attained. We are the crops for God's harvest. All life is the same. When our crops are ripe, ceasing in their own growth or development, we gather them; they still are life; even in the reaping and gathering are they life and pleasure; the senses are awake and never die. All is for the purpose of good. God's work is good. But an enemy has sown tares, which produce things that can not enter into good (God's life). When all the good is gathered, then that in which is no good is burned up, which is good; the best that can be done with it. All life is the same, and all life is man; the harvest of this life is man, in whom are the senses of life; the knowledge of power and wisdom to sustain and further it for joy and pleasure, the purpose of God. In the burning up of the chaff the ashes remain under the

sole of our feet, without impurities or corruption in them; they still are good.

All is good, for God is good, and all is God. The mind of God sees no evil, or impairment of the senses; neither do the truly good. The mind (life) is evil (decreased) according to its impairment of the senses. Life springs from sacrifice, as can be readily seen through all the works of God and for God.

The seed that is planted in fertile soil is that which produces and increases. The seed that is eaten up produces or gives life only as to its own strength, and produces no more. They that listen to the voice of self-sacrifice, to give and to do good, listen to the voice of God. They that listen to the voice to deceive, to lie, to steal, or take from another, sacrificing others for self gain, listen to the voice of Satan, and will be held therein in the judgment, for that is their life and record, the only thing to judge from. As they do, so will they be done by; the law of God is harmony and an even balance. The acts of the body are from the heart and written therein, and will be read by God in the judgment. The heart is our temple; in it we dwell; it is our house, whether clean or dirty, harboring love or hatred.

Have your house clean and in order when God comes to search it. There will be no more cleaning when he comes, when flesh life is ended, for he will have your reward with him.

"He cometh as a thief in the night." We know not when, so be ready. "Repent, the kingdom of God is at hand." What are our acts that are unholy and need repenting? Following the pleasures of the flesh while in pregnancy is murder. In it we degenerate; in it the race or kind becomes weakened, deformed, and diseased until dead, extinct. "Dying, thou shalt die." It is the curse of humanity; in it is its weakness, and

is the germ of all the sins of the world; it is the cause of all sins; all others are effects.

God did not destroy man in the time of the flood for unrighteousness or inhumanity of man to man for wealth and position, but for the defilement of the flesh and mind, being constantly evil, the cause of all unrighteousness. God said all flesh had become defiled and he would destroy it. Eight were saved in the time of the flood. How many of the so-called civilized Christian people of the world would be saved now if God would call "Time"? Are we as a people murderers, sons of vipers in the sight of God? It says: "The pure in heart shall see God." He says: "There is none pure, no, not one. Then what are we the children of? Shall we confess, repent, return to God and live, or die in our impure state and be lost? Following the flesh, not being duly married and joined as one flesh, is adultery. Two are one flesh; the sin is on both. Man is the lord of this earth life; he is the prince therein. Man set free is the Satan of earth life; he will be chained by a chain of evidence that will bring out the truth, and the truth will make us free, remove the mystery and darkness of our life, the error that Satan is a man from another world. If an angel can get away from God to do injury to his children, then he is not God Almighty; his power is not supreme; and if he would allow it just to show his children or teach them something, he would not be a Father. No earthly father with a human heart would allow a man to come among his children and ruin them, knowing the intention. We must seek for the true interpretation of God's Word, the Bible.

Choke the devil out of man and there will be no Satan found in heaven nor in earth. The sum and substance of it all

is, Jesus gave his life for us and he took it up again; he sacrificed the pleasures of the flesh; he is our example to follow, as well as the lives of his disciples. If we repent, sacrifice our pleasures that are unholy and unrighteous, and give our life for him, we take it up again; if not, then it is all off with us as to a future life, may the debt that has to be paid be what it will, and may the Satanic spirit have come from whence it will.

They that die the first death will die in the second death, or resurrection; they that fall asleep in the first death will be awakened to life in the second call, or resurrection. We can not ask to change his word, but we can ask him through Jesus to give us light and strength to overcome our unrighteousness and unholiness, and have our sins forgiven and punishment reduced according to our labors to overcome them. God says the unjust, the unholy, the filthy must remain so and can not enter heaven. He gives us to understand that the rich man in his riches can not enter heaven; to ask God to change his word would be mocking him. "God is not mocked." Don't try it, but get down on your knees and ask Jesus to help you to change your ways if they are evil.

CHAPTER 155.

God says he hates the doctrine of the Nicolaitans. What was their doctrine? Was it not the doctrine as it is of the world to-day, walking after the pleasures of the flesh and world?

Why are we always working and preaching on the understanding of God, or Bible? When we want to erect a building or do a work, we draw the plans; but the work will never be done unless the plans are carried out. Other

similar work is for proof and correction. The understanding of the Word of God alone will never save us.

We are getting into the same conditions as was the earth before the flood, when God said: "All flesh has become defiled and I will destroy it." Noah was found righteous and was not included in the defiled. He preached to the people that the earth would be flooded and all destroyed unless they changed their ways. What was Noah's preaching? What were their ways and life? Did Noah preach righteousness alone, or did he preach righteousness and holiness, both, for salvation? Deeds without a body are dead, unhoused. It is very evident that they turned Noah's preaching down, for they were all destroyed. How will it be this time? A time of destruction is near at hand.

Each one of us is a work within himself, and all work to accomplish one work; work within work.

God in us and we in him. He furnishes the plan and we do the work. Work without a plan is failure, and a plan without work is dead.

Doing part of the law or plan of God will not save us. Part of the law is to God and part is to man. To God, holiness, and to man righteousness; one without the other is dead. Only in living *righteous* to man and *holy* to God is the law fulfilled.

We must for a time give up the Bible as it is written and turn to righteousness, so we may learn the interpretation of it; eat it up, devour its contents.

Oh, if we but could, how sweet! Oh, how sweet the understanding of the Word of God!

Oh, if we could see how dearly God loves us, how he caresses us, how he strokes our weak bodies, how he presses us to his bosom, how he puts salve on our wounds! Oh, how he seeks the lost

and astray, how he pleads with them to come back! Oh, how his tears flow! Oh, see his arms outstretched, his hands open, his voice pleading, as he beckons us to come back home, leave our troubles, our cares, our sorrows, our sadness, our tears, our crying, our pain, our suffering, our death! Oh, how he pleads with us to leave them and come to him, be washed, cleansed and purified, and remember our troubles no more!

In our wickedness we are traveling a different road from God's road; we walk and work in darkness; we can not see or understand. The Bible, his Word, is the light and understanding. Oh, if we would but eat it up, devour its contents and get its nectar! Oh, how sweet, how sweet the Word of God, the understanding life! Oh, wonderful, wonderful life, the realms of God!

God deals with man. All the teaching in the Bible is his working with man; all its wording is with man; the nature language employed. Oh, if we could but interpret it, understand its meaning!

Men in their own free will make rules, ordinances and governing powers in their own way and for themselves; the strong and big eating up the weak and small. In it is death to all, for the old grow weak and the young grow old; the big are hewn down by the gnawing and cutting of the small. All life decays and is destroyed.

Jesus says: "Turn ye. Why will ye die?" Oh, how he pleads and works! Oh, how the sweat and blood flow from his body in his labors to bring us back! Oh, how he and his Father are trying to light up the world, rekindle the fires and turn up the lights, that we are smothering and blowing out (robbing and killing)!

God says the rich man is the poor man, and the rich church is the poor church, and so it is. The richer the

man is, the more he is of the world and farther away from God; the richer the church, the greater the idolatry of the church and farther away from God.

The Bible language is nature language; man's language is made by himself. We do not understand each other. The Bible is the measure; when we all measure by it we will all understand alike. Why should we seek for the things and life of this earth, when there is decay and death on every page (day)? Are we not foolish people? And who is at the head? Is it not they that are thought the most wise? God says: "Seek and ye shall find." Why be content with the things that are on the outside and can be seen? Why seek the rose and pluck it from its bush when its form will wither, its beauty fade, its odor waft away?

Why not look for that which produces it and have them in their bloom, beauty and sweet odor at all times?

As John, in eating (reading) the little book, getting the true version of God's Word, it was "sweet to him, in his mouth (joy), but bitter in his belly," the thought as he wrung his hands in anguish of heart at the sins of humanity.

In eating (reading) the words (truth), devouring its contents (getting understanding), it made his belly bitter (sick at heart) as he understood its full meaning, knowing that the greater part of humanity would not come out of darkness, false doctrines ("Come out of her, my people"), and would be destroyed.

John was a righteous and holy man. Oh, how bitter was the feeling! How sick it must have made him when in visions he looked into the door of heaven and saw its beauty and wonders, and knew those doors would be closed against all those that would not repent and follow Jesus, or live in the Word of God!

CHAPTER 156.

When Jesus' reign comes, the sun of righteousness shine throughout the land, the true Word of God gone to all the people, then the preachers that make merchandise of God's holy Word and sell it for pennies on the Sabbath, breaking God's law, will drop out of the game, for the wise will not buy their goods, support or uphold them. "Babylon," the things not built on the true Word of God, will perish. God will save his people from their unholy work and their errors. They are not all willfully wrong, and the most vile of them may be saved. In turning them right, Babylon, the mother of harlots, breeder of iniquity and fosterer of unrighteousness, will go down forever.

Adam was the first liar and sinner. Eve yielded to *him*, and nothing else. (She hasn't much use for a serpent or creeping things.) God says the devil shall be destroyed; death in man, through transgression of the law of life, his nature. Man created Satan and keeps him well fed. Jesus, the good man, will destroy Satan, the bad man; good destroys evil; it overcomes it. It is the law of life and will work out eternal life in its fulfillment or termination in Jesus Christ, our Lord, in whom is wisdom and power to destroy the devil, death, by overcoming it.

Man in his own free will can do good or evil; he can choose his own master and follow him; where his master goes he goes; his master's end will be his end. God made all things good; not only good, but very good; if he hadn't he wouldn't have given man his freedom, for nothing is very good without freedom. God's gifts are offered us and not forced on us. It says the devil shall be chained and bound so he can deceive the nations no longer. (Man's

true self shown up.) Not a metal chain, but a chain of evidence, the spirit of prophecy, God's Word. Oh, for the interpretation of God's Word in its true meaning, so we could all read and understand (see) in full. It will yet be given, for God measures in full. His word is the measure; in time it will measure all things in full.

The judgment is set for the end of our time on earth; it could not be otherwise; for the good we do follows on doing good until the end (the harvest or our sowing matured), though we are laid in the grave. Our reward can not be given us until the end of time, or until it is full and increases no more in its kind. No one can go to heaven until the end of this life, for God pays in full. It will not go longer than through the Sabbath or this seventh thousand year, for seven is a full number, or time, with God. In this seventh thousand year all will be finished of this earth life. They that keep the eighth day, or next day after the seventh day, for their Sabbath will be in the earth and go with its life ("will be thrown into the wine press of the wrath of God and trodden outside the city," as all the wicked).

God will take his to heaven in the seventh. Without the Sabbath, or rest, there is no heaven. The good we do will roll up dividends and compound interest until the end.

Why not sow now and gain a big dividend. The earlier we sow and the more we have growing when we are laid to rest the greater will be our harvest. In God's hands it can not fail.

If not yet in the Sabbath, we are in the understanding.

It is the law of this life, in which we were made, that corruption will eat itself up, poisons itself to death. We are in the life of corruption, our hearts

and minds are poisoned; the strong live off the weak, and justice demands pay.

Why do people say God's Sabbath or work makes no difference so we keep one day in seven? God's work is piecework. We all have our part to do, Our task is set and given us. If not done as the Master orders and on time it is not recorded, it can not be received; for his work goes on without hindrance to the faithful workers. If allowed in one, it would throw the others out of order, and many would suffer on account of one. God is a God of the living (faithful); the dead (unfaithful) he knows not. All work is piecework, for man is but a part. In a shop where piecework is done all is regulated. Different pieces or parts of work done and passed to others, and carried on until the work or product is finished. All is timed so everything works without interruption as to the time set for completion. If one of the employed would say, "The master's orders make no difference, I'll finish my part to-morrow," what would be the result? It is very evident that he as a part would be dropped out; his name taken out of the book. There would be another chosen, or taken, or entered. His name would not be in the book when the roll was called. And if the shop closed up for good that day and settled up its affairs, would he lose all? His work not having been done and turned in it would not be on record. Would he and the work he had done be lost? God is time, and waits for no one.

Jesus says: "God, *thy* will be done!" Not, "Man, *thy* will be done." Is man's work more important than God's work? Man, exercising these things or ways in his own work, sets himself or places his work above that of God's work when he says God's orders or command make no difference. In the end of this

life, whose name is not written in the book of life will be left in the lake of fire (the earth burning up), which is the last of the wicked (they that hear not nor obey).

They that have their names written in the book of life (faithful) will be judged and rewarded according to their work employed in the Master's call and enrollment. They that have their names in the book of death (unfaithful) will be judged according to their misdeeds and unfaithfulness and rewarded accordingly.

A record of the living and of the dead (faithful and unfaithful) is kept. God keeps one and Satan the other, and they are judged by their record; for that is their life. Life, time and judgment is set, and changes not and waits for no one. We know what it means for a boss to let men have their own way and will. There would be no use for a whistle to blow, bell to ring or gavel to tap. There would be no beginning nor end. Time is set, command given. He who hears not, and he who obeys not, will not be listed, and their names will not be called. If the words, eternal life in the Paradise of God, have any meaning and appeal to us, is it not time and important that we consider the word of God and see whether it makes any difference or not? If we think it does, is it not time that we get down on our knees and in humble submission ask Jesus for light and guidance and follow him? We know that in our own way and following man there is no hope of eternal life; for they lead to death and the grave. If there is no hope in Jesus, then we are without hope of eternal life and are dead.

We take a chance in this life of earth. It is all we get. All is but a lottery in it. If we win, it is not much or satis-

factory. It brings with it burdens in care and protection, and it, or we, may slip away the same day. We are losers whether we win or lose. The grave gets us all. Though in it we lived again, it would only be to die again. Can we see enough in Jesus to try him? We have nothing to lose. So how can we lose?

CHAPTER 157.

Though I erased some of the writing as at first given, and so confused it, not knowing its meaning or seeing the end from the beginning, God will forgive me. I was willing but did not understand; not having the explanation and object in the startout, and being in doubt and fear. (The clay, too, needs properties for mixture to hold it together to be molded and shapened; time and work bring out the cast.) Let them that are called of God to write erase nothing of the original until the end of their work. Then, probably, all will be explained satisfactorily. The voice of God demands sacrifice of one's own self; the voice of Satan demands the sacrifice of others. No one need be in doubt or mistaken as to the voice calling. You give your life for Jesus' name, you plant it in him and take it up again increased and more abundant. When you take the life of another or his belongings you destroy it (use it up), and you yourself will be destroyed. "As you do unto others so will it be done unto you." It says: "Thou shalt not kill" (not even a louse). When God made life he did not intend for it to be killed. We say it is nature for pests and lice to sting and bite. But it is the nature that came after the fall. When man fell all life (heaven and earth of this life) fell. All living crea-

tures received an enemy; all became destroyers of each other, destroying and being destroyed. Each moment shortens their life, and at a certain age the body ages and grows weaker until dead.

After we are again restored to the nature before the fall (God and life), there will be no more enemies or destructive agencies, no more decreasing, no more growing old and feeble; but always increasing in strength, knowledge, wisdom and greatness. It was so designed of God in the beginning, and will not fail. He will have life for his kingdom, though many lives are lost. The harvest of this life is holy and righteous creatures for the pleasure of the God of heaven. After the reaping, the earth and what is in it of stubble and chaff will be burned up.

In turning to righteousness and holiness annoyances of insects will cease; ferociousness in animals and effects of poisons will cease. Killing increases our sad plight.

Righteousness, holiness and cleanliness alone can stamp it out. Remove the curse from this earth and flesh, and the earth will be a Garden of Eden again, with all life friendly. The curses of this life are many and varied. Some are thought harmless, but are deadly. Selfishness and lusts are deadly poison, though thought natural and harmless, or nature.

Women think it harmless to make themselves pretty and pleasing in the eyes of men, by ornaments, fancy clothes, paints and powders. As they please man, so they displease God. As they are handsome in our eyes, so are they hideous in the eyes of God! It is deception, selfishness and idolatry; and the mind dotes on lust and pride as the object in view and attainment. The

end thereof is misery, pain and death; to be cast out from the face of God.

Oh! happy day when God first made life out of earth's cold clay.

Oh! sad day when our first parents threw that life away.

Oh! happy day when Jesus again redeems it from death's cold grave.

Why do so many of our pensioned soldiers idle away their time when there is money and glory (heavenly treasures) to be earned in God's vineyard? The same with all those that live on interest money, or dividends, or support of others. There is work for all at all times in God's vineyard, and the pay is sure. They that stand idle will have nothing coming at the close of day if called to labor (understanding given). It says: "And about the eleventh hour he (Jesus) went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?" (Our life is a day to us.) They say unto him, "Because no man hath hired us." (Given us understanding.) He saith unto them, "Go ye also into the vineyard (he is the overseer and gives orders), and whatever is right *that* shall ye receive."

We should not say there is no use, or, "What's the use; it is too late now?"

It is never too late while the breath (spirit) of life is in us. Though in the eleventh hour, when the sun of our life is going down, if we answer the call of labor for Jesus the pay will be what is right. We have the promise of Jesus, and it will not fail. Faithfulness when called (hired), no matter what hour, will bring its reward; even to equal the last with the first.

Though on the brink of the chasm (despair) and falling, Jesus extends his hand, and will pull you back if you will but put your hand in his. And he will

keep you from falling and lead you to safety if you submit and follow him. His way leads to eternal life. It says: "And I make all things new." (Restore them to what they were before man got hold of them.)

We are in old age, getting feeble and worn out. Why not give ourselves over to Jesus and be made new and have life eternal?

CHAPTER 158.

Why so much conjecture, fear and dread of wickedness or hell? Is it not all a waste of time?

Jesus is the life; follow him. It is all we want, and gives us enough to do. Stop feeding Satan and he will leave us, even drop out of memory. "The earth has he given to man." Not man to the earth. If we follow Jesus the earth can not claim us. Jesus leads out of the earth.

When man first sinned he was cursed (weakened, diseased, became a sufferer or afflicted). So the earth was cursed likewise, so as to be in harmony. They could not be opposites and live.

The law of God is harmony. As we sow so will we reap. We plant corn, and in accordance to our attention, work and care we reap.

We slap a man in the face, we get a slap returned; we transgress the law, the law will punish us; we start something that causes trouble, and there will be retaliation, with the object of full returns; and if successful, it never ceases in destruction and trouble; for it is returned back and forth with increase.

As it is in the law of the cursed, so also is it in the law of the blest. Righteousness and holiness return love and happiness, and in exchange (or cultivating) it increases and becomes boundless.

The law of God and life (heaven and earth) is harmony and increase; the opposite is death. Plant life without water to nourish, or too much water, will die; fire without air to nourish will smother. All life without its food to sustain it and keep it in its kind perishes. Man without the proper food for the flesh body suffers, even unto death. Man without the bread of life from above through Jesus perishes in the spirit; dies without hope.

CHAPTER 159.

People may claim all legal marriages are holy; that in legal marriage there are no sins of the flesh; that indulgence is not forbidden; that they have a right to eat their fill according to their desires and appetites at any and all times.

Do the words, "We are married," give or mean free rein? Is there not a limit to all acts, force and power in the flesh or earth life? Is there not a law of nature, or natural law, that punishes for indulgences to excess?

Is there not a line drawn at some certain point or place? We kill animals whose blood is the life for food to eat.

Is there not a law when to kill, how to eat and when to eat? Is there not a law that says it is food, and you can eat thereof until a certain time or stage, after that time it is forbidden or becomes poisonous? All things in our life are under conditions and time and circumstances. Is it only necessary for us to be charitable, honest, kind and true to our fellow man and have faith in Jesus to be saved into God's kingdom? Is there a difference in meaning in the words righteousness and holiness? Is one toward man and the other toward God? What do these words embrace? Does the fulfilling of righteousness fulfill the law? Or does it take the fulfill-

ment of righteousness and holiness to fulfill the whole law of God? Is it our unrighteousness or inhumanity to man that brings on us our troubles with man? And is it our eating or taking polluted (forbidden) food or fruit into the system that causes disease, pain and death, weeping and crying, that brings on us our trouble with God?

Are these thoughts and subjects worthy of attention and study by those that believe in a future state or life? God searches the heart for transgressions of the flesh (it is the vessel of the blood, the life of the flesh), and he records the deeds and acts done in the body; for the body is the doer and actor.

God created all things in life, and said all things he had made were very good. He is all love, mercy and kindness. To be a God with these attributes he must include freedom. He set man free with laws and instructions for his guidance. There is no trouble up to the point or time of freedom. Is it not very evident that our troubles are all our own making the way we are traveling, and lead us to death, sorrow and sadness, weeping and crying, tears and pain? Jesus asks us to turn, "repent and be saved." We are in the grip of death. May God give us light to free ourselves, and give us strength to keep free.

Jesus says: "The last enemy overcome will be death." We are free, death is within us, and we must overcome it ourselves, each one for himself, with the help, strength and power of Jesus. Jesus alone or we alone can not do it. We must unite our forces in order to overcome death (Satan). In Jesus is the knowledge and power. He is our Captain (leader) and Master (overseer). In acknowledging and obeying him we will be successful. Not one for

another, but each one according to his obedience; for each one has his part given: time to work and turn in the product.

Jesus will put them in place and reward each one his part in the whole as has been his labors: *Obedience and Faithfulness*.

Is it that in the reign of Jesus righteousness on earth, the kingdom of God, holiness, shall be set up or preached and people press into it?

When there is anything in this life that does not benefit the priests and preachers they claim that they have no Scripture for it.

Men, the Satan of this world, translated the Scripture. They did not mean to be unfair or unjust or be robbers, but it is very evident they put themselves first, exempting themselves from blame, and holding the reign over the weak and poor. In the time of the translation man was in darkness; Satan reigned.

If the old, original manuscripts were dug up and translated by righteous, true, virtuous and God-fearing women a different translation might be rendered. It is very plausible that in the reign of Christ a different doctrine will be set up, in which holiness will be the light; the light of heaven, as is righteousness the light of earth.

CHAPTER 160.

The law of God is harmony. It says: "The last shall be first, and the first shall be last." It is reasonable to believe that America, being the last division of earth to be settled, will be the first to be destroyed, or in its borders will be the event for its final destruction or consummation of this life. It is reasonable to believe that at

all times of destruction or events of harmonizing or paying of debts, that as man destroys himself through iniquity, taking that much from God or the life of God, man having been made his pleasure, he (man) takes that much from himself or his pleasure. That in all great events of this our life as flesh was destroyed, making it that much less, so also was the earth destroyed, making it that much less. Each time that flesh (souls) dropped away from God, so also was a portion of the earth dropped away from man (made barren, rocky, uneven, or sunk into the sea), making his portion that much less. The earth was made for man. As man destroys himself, so also is the earth destroyed. As one is the life of the other, so also is one the death of the other; as one suffers, so suffers the other. The law of God is harmony. It is reasonable to believe that at each time or event of destruction of souls and blotting out of God's light, as the flood, the crucifixion, the killing of holy men in the dark ages and restraining his Word, keeping the Bible or true Word of God from the people, that a portion of the earth dropped away and the rest became darker; and those portions or parts of earth that dropped away are the wandering comets, and the oceans the beds where they dropped out. We might think that such holes in the earth would have opened the inner fires and destruction would have been on us.

But all events (as harvests or in the making) have a time of preparation; so the earth was prepared for it, the cracks being seared during its forming. The earth being young, the wounds healed readily, but in its contraction or knitting together ridges (mountains) and scars (valleys) were left on its surface, the earth each time becoming smaller and weaker. As war (destruc-

tion) goes on on the outside by man, so also does it go on on the inside by fires. (As is man's heart, so is his life, work.)

As the earth grows older and colder the wounds (cracks) will no more knit and adhere, and dissolution follows. The same state in humanity: the gap or chasm between the believers and unbelievers.

God doeth all things, and does all things well, and in harmony.

As is America, the last to become lighted up, or civilized, becoming the greatest light of the earth and going into iniquity or evil in proportion, in the preparing state of destruction of its people, so also is the earth being prepared for destruction.

As in this time (the Sabbath) God will finish his work; it will be the final destruction, or all things measured and balanced. As man's iniquity (unrighteousness and unholiness) partly destroys humanity, so also will a portion of the earth be taken. As iniquity (white man's civilization) is all over the earth, so the destruction of the earth, too, will be final.

A portion will drop out and the water rush in, and destruction will be on. All things are in preparation to harmonize the life of man.

As man becomes more evil and wicked, the blood thicker and more poisonous (the rich oppressing the poor, forming enmity), so also do the ocean waters become more briny and the air more foul (poisonous and destructive element). As we drift with the current the rich and unbelievers notice it not, and are without concern until over the falls we go into the whirlpool of destruction, from which God will save his own.

It is reasonable to believe that the comets we see at times belong to this

earth and are wanderers in the wilderness, and will return to their own in due time, and with their gases mix with the briny waters, and dead fish therein turn them into an oil or inflammable substance, and the opening of some crack or portion of the earth crust will open the fires or torch (God's mouth and breath) that will ignite the substance and all consume itself; also the flesh and works of man.

The penalty of Adam's (man's) sins is sure death. The earth (man's sustainer) will be destroyed. God said so, and it will be so. As one dies so dies the other, for their life is one life.

Through Jesus all souls may be saved from destruction by repentance and turning to God. God says so. His word and law (Jesus) is truth, and measures and judges all things.

Although in our wickedness we are in confusion and darkness, in a mixed-up or conglomerated state, in which our works and our writings are conflicting and contradicting, being without the true light (perfect understanding) and sincere belief in a living God, we may rest assured that God liveth and reigneth, and some day we will understand.

As the chemist can separate the different minerals and substances of earth products or life, the good from the waste, so can God separate (read) the good from the bad in us and put each in its place. Our life as we live it is the analysis, and so recorded in the heart.

Only in perfect submission can the true light of God be received. John, when on the isle Patmos had no interest in the worldly affairs for gain, and submitted himself solely to God, and became of that life and state, and was raised up in the spirit into godly affairs; and he saw into heaven, and the angel of the Lord talked with him

about the future (things to come), for he was yet in this earth life, and his duty (work) not yet done. He wrote the words in a book for our teaching and guidance.

The angel of the Lord is the union or mouth of the Lord and people that work for him (do his will) in Jesus (name and spirit). Not that Jesus will be here in person through the millennium, but his people will work in his spirit, overcoming the sins of the world, both flesh and spirit (giving knowledge and light) by the Word of God: the evidence that will measure and prove all things. It is not that the saints will rule with him here on earth in person, for they are redeemed from the earth, from among men; but through the Gospel, the Word of God, that they labored and died for. "For their works do follow them," and keep growing. Jesus will come in person in the end of the millennium (Sabbath), when his work in his name is finished, and will take his to heaven, and this little footstool will be forgotten; "there will be no place found for it." It will be as though it had not been. Not that it will be totally consumed, but its present form will be changed, and all impurities and all things of a corrosive and erosive nature will be destroyed.

As not all of flesh will be destroyed, so not all of the earth will be destroyed. As man will be the highest type of life, so will this earth, when made new (all things will be made new), be the throne of God: the city of New Jerusalem.

Not that Jesus will set foot on this corrupt earth in person, for he will receive his own in the air and take them to his Father's house of many mansions until the earth is renovated and made new, when he will be the King thereof, and the city man's identification of home and seat of government.

It was so decreed in the beginning, and will be so. God doeth nothing in vain, and builds to the highest.

CHAPTER 161.

God says: "As you do unto others so you do unto me; and I will repay. The good will I recompense, the evil will I punish."

Unrighteousness will be punished, even unto death.

There are transgressions that will kill the flesh; and there are transgressions that will kill the soul. As it is with the blood (the life of the flesh), so is it with the spirit of life (animater) of the soul. Death to either one is death to the other.

Ills call for a remedy; it is the law of our nature (life in sin). Menace and destruction call for protection; it was provided for in the beginning, for God is all-wise.

When man had sinned unto death, beyond his own power and strength, knowledge and wisdom to restore himself, then God sent the doctor, teacher and deliverer in Jesus, the law and way to restore both body and soul. Life in its diseased state of both body and soul called for him; he who had made it. It is calling again.

Though man destroyed Jesus in the flesh, or flesh body, he did not destroy the spirit. The spirit was only manifest in the flesh, it was not its life; it was for an object: to prove life after man (the flesh) was dead. Jesus was sent by his Father for that purpose, and gave himself for the purpose, that in him, following him and doing his teaching, the dead might come to life and be restored to full life: example in Lazarus in the flesh or earth life, and himself in both flesh and spirit life. He and his work was the example and

proof. But we are free; we can follow him or follow the flesh. We can not follow both; for the way of the flesh is death, and the way of the Spirit is life. They are opposite roads, or lives.

Both have been proven, the demonstration made, the knowledge given. God has done all he can. The rest is left to us, for we are free in the law of earth life, or the flesh. The spirit life belongs to God. A man that will put poison on a shelf or in a closet, and repeatedly goes there and partakes of its contents, will kill himself in the flesh. So, also, the thief, liar, deceiver, and all unrighteous and unholy acts are poison to the soul, no matter how small they may seem. By constantly repeating they will kill the soul.

We may rest assured that it is no easy matter for the sinner, whether against himself or others, to enter the gates of heaven.

Before the flood God said: "All flesh has become defiled, and I will destroy it." It is becoming so again in all manner of defilement and unrighteousness, and will be destroyed again, this time by fire, leaving neither root, branch, nor seed of iniquity. In the weeding out by the flood eight were saved. How many will be saved this time? All those that will may be saved by following Jesus.

Can we picture the horrors and appalling gloom of sin-stained humanity in the day of destruction?

Nations go to war with each other and the people kill each other, when God says, "Thou shalt not kill," knowing full well that every life taken plunges us that much more in debt and has to be paid by that much more blood. Every gun manufactured, every pound of powder made, every dollar spent to equip men for such purposes is committing murder in our hearts. And it

is all done that injustice and unrighteousness shall prevail (for it is done to protect the despoilers and increase their holdings), when Jesus says the kingdom of God is righteousness and shall prevail. (We are at war with Jesus.)

These conditions prevail all over the earth. What will be our portion in that great day of the Lord when the righteous shall live and the unrighteous shall be destroyed? Must the battle of Armageddon be fought? How much blood do we owe?

In the day of trial and judgment in righteousness and holiness, how many will be found not guilty in the way we are going and at the rate we are going in the defilement of the flesh? How long can we last before humanity becomes crazy and enfeebled to the point when it will become unconscious to all godliness and destruction follow in a maniac life? Sins in unholy indulgences are increasing rapidly, and soon will multiply and be our destruction.

If indulgences with women were proper, why did not the disciples and apostles have women along with them wherever they went, the same as the preachers of to-day? By their pictures they look to have been men of health, strength and passion. Did Jesus tell them that they could not follow the desires of the flesh and follow him? Jesus and his disciples were examples of righteous and holy men. Do preachers of to-day that marry couples that have no other object in view only indulgence of the flesh sell indulgences, turning God's most holy design into pollution, shame and defilement, disease and death? Jesus says: "Turn ye, why will ye die?" 'Turn from what? Is it not very evident he means for us to turn from our way of life that causes disease, suffering and death?

CHAPTER 162.

This life had a beginning. It was sown to grow to maturity or harvest, and reap a perfect or godman and a Paradise, and will not fail. Adam's first sin called for a record to be kept and a law to punish and mete out justice. The law metes out both life and death. It punishes the disobedient and sets them free, and it rewards the obedient and sets them free. The law of God is freedom. Each is set free in his own life; heaven for the just, and hell for the unjust. Life will be without mixture. There is no death, but a just reward as has been our work.

God will not unmake that which he made. The unjust will be dead to the just; there will be no knowledge nor remembrance of them. Though Adam was set free, he was under command or given to understand that if he transgressed the law of his being or making, or nature, the life or condition in which he was made, he would suffer: grow less and become weaker until dead; be disinherited by God, turned out of his household and live in the life he himself would grow. Having rejected the life of God, they would be separated. In Adam's sin or disobedience he set up an opposite life; a life that would end in death, being called hell, and he (Satan) the prince thereof; for the earth was given him.

God could not be his Father and not give him understanding and instructions. The understanding what sin was was given before sin was committed; the penalty set forth was sure death (disinheritance of eternal life). After sin was committed, hell set up, and Satan (man) reigned, for man had dominion. It called for restorative measures by the Father and the Son, the knowledge of which was in them,

for they made man, being all-wise and the design perfect; they being intelligent beings and of perfect understanding. It is the greatest work of God (nature or natural life), for the work is under one head. God provided beforehand in case Adam should fail (God knows no failure) and the earth be enveloped in darkness and humanity in gross darkness. Sin, a life in hell, in which is sadness and sorrow, weeping and crying, tears, pain and death: the downward life that leads to the grave.

The law of God is freedom. In it our life was made and set forth for its season or time of development and growth, to consummation or harvest, as determined. It is a nature or natural life, and will work out the life set forth: a life in which is no darkness, confusion nor fear, tears nor sadness, weeping nor crying, pain nor death, and an earth wherein is no impurity. Wonderful is the creation of the world out of nothing (the unseen and unknown).

But more wonderful is the making of creatures and giving them eternal life, with knowledge and understanding of the world, out of death; and a Paradise out of hell.

Nothing is impossible with God. Wonderful, wonderful, wonderful; and man, his help! Oh, bleeding heart, why not stop the flow of blood and stand up for Jesus and work with him to harvest the life for which we were sown? Why bleed to death? Obedience to God alone will stop the flow of blood. Life is natural, and the law of God perfect, and changes not. Our nature is natural; the natural life of transgression that leads to death (unrighteousness), torment of the flesh (man's inhumanity to man). Unholiness: agony and distress of the spirit, weeping and grieving for our loved ones.

It still is the same as it was set forth in the beginning.

God said that transgression was sin, and the end thereof was death. His word changes not.

After transgressing nature, the law of our life, we are injured and diseased and grow weaker; and if not stopped and cured, we go on growing weaker until dead. "Dying, thou shalt die." "The end of sin is death." We become unconscious to all that is godly, and if not restored will remain in that life.

CHAPTER 163.

The mind is over matter. It converts it to its uses. The will is the power to control it. When the body is perfect then it is subject to the will.

In time all things will be under the power of the will. By the consent of God, he in us and we in him being witnesses, and the object and purpose set forth and determined, it becomes established. All things are possible with God. By his help, in man, when perfect, having perfected himself, all things become perfect. Death (sin in man) will be the last thing overcome of flesh life.

Why are we so slack in working for God and impatient for pay? Pay comes not in earthly harvests, but in the harvests of heaven (the harvest ripe).

It is not that hardships, sickness and death are destruction and death to us, but they prove suffering and death; and in it the law of God (nature) true. We may think these things hardships, but they are blessings, for we are turned around, or upside down. "God (the law) will turn the earth upside down" (to right it). "He doeth all things well" (the law is life, and fails not). Man is his pleasure, though gone astray (violated the law). He (the law) will yet bring him back and correct him

(turn him right side up). The law is perfect. In it nothing is in vain that has been determined. The end is assured in the beginning. All provisions are made, for God is all-wise. It needs but time for maturing.

In the life of the flesh, living its own pleasure, is death. In the death of the flesh, sacrificing its pleasure, is life.

All life demands sacrifice; the greater the life, the greater the sacrifice demanded. The reaping is in the sowing; if we sow little, we reap little; and if sown in barren ground or left to die, it is as though it had not been, and the sacrifice, though made with good intent, is lost, availeth nothing.

Intentions (mind) avail nothing without the compliance of the law (will). Thy will (law) be done. Mind and will, faith and work, God and man; in it lies the consummation, harvest, realization.

As there is joy in the dying being cured and restored to their loved ones on earth, so is there joy in them that have been lost and are found to God and the angels.

As soon as man becomes satisfied that he can not conquer death in his own way (destruction and death, unrighteousness) and submits to God (love and mercy, righteousness), then death will be destroyed. Jesus will have destroyed his last enemy, death.

Death will be swallowed up in victory; the sting of death and fear of the grave will be no more. Jesus' death on the cross will have won. Jesus, the Savior of the world, the restorer of eternal life, the gift of God, God giving the life of his only begotten Son so man in him might live, be redeemed and brought to eternal life and the Paradise of God. O God, our heavenly Father, all praise is thine. Blessed be the name of Jesus; thanks and glory to him for evermore, and for evermore and more.

In his name, for thy sake, the life and happiness of all, we humbly bow to thee and ask for understanding and help to be fitted for thy kingdom and Paradise. Amen.

CHAPTER 164.

If I loan money and take interest thereon, I take its increase, and both principal and interest (seed and increase) are corrupt; for I take more than my own; the good I could do I forfeit, or do not; the debt is paid; they are worldly affairs in the ways of man and are not recorded in "God's album."

If, though, I take but my own and leave the increase to the one that produced it, the work or affair is righteous and without taint, and so recorded in the book of life.

If the man that received the increase extends help to his neighbor as he received, his work is righteous (brotherly) and so recorded. If the man pays interest (increase), he pays to man, and the work is unrighteous and corrupt. God gives the increase, and to him it must be returned; he in us and we in him; his children, all brothers and sisters, and all equal. To take from is to decrease; to give to is to increase. To receive is to owe; to give is to have returns coming. In taking interest, the increase, we take that which we do not want. By giving the increase we give that which we want. "As you give, so shall you receive." The Apostle Paul says: "What I would, that do I not; but what I hate, that do I. Not I, but sin that dwelleth in me."

The old man, the cancer (selfish grasp and eye) of Adam's transgressions (sins) has made the heart carnal and calloused the conscience. The cancerous growth of Adam's, or first sin, the oldest, or old man Adam's sin, which

grows and eats, and makes putrid and festering sores, devours and makes away with many.

The just measure and balance of God is fullness. Give as you receive in all things that are good; the bad cast from you; they are worthless to you and to others.

The just weight and measure is fullness, or an equivalent. Gold in itself is dead; wheat in itself is life. If a bushel of wheat, or so many pounds, is worth one dollar in gold as exchange when wheat is one hundred cents a bushel, then when wheat is raised to two dollars for the same number of pounds, then a one-dollar gold piece, or same weight, or number of carats, is worth two dollars in exchange, its equivalent. Work not done in equality is corrupt and dies. We are the work and we die (live in confusion and strife). Jesus says: "Turn ye. Why will ye die?"

If we turn and have all things equal the work will be righteous, incorruptible, and live. We are the work (God's work, set free). Shall we live or shall we die? This life and work was made to grow, and work out a heaven life and work. Each and every one is a life and work in himself and must answer for himself. If I do not take advantage by doing good when opportunity offers, then, indeed, will I regret it when the rewards for good deeds are given out. If I live off of my fellow beings, then, indeed, am I naked and poor when I am called before the throne of God in that great day of awards.

Though I may not be cast out from the face of the living God (the universe), yet as a star in his crown I will shine but dimly. And if I am a willful transgressor, then I am judged guilty and sin is yet in me, and I must remain in the earth, which was cursed, and no redemption made and must be destroyed,

for the Word of God changes not; the unredeemed must die. Before Jesus left his disciples he said: "I have yet many things to say unto you, but ye can not bear them now." Did he know it was not safe to tell all at that time; that it meant death to them that would preach or tell the true law of God, and what it took to be saved? Did Jesus know that he would have to wait until he had prepared the people for it, until the time of free thought and free speech?

When were the rest of the things told us, and what were they?

If not yet told, when is the burden or message to be given to us? Is it not very evident (noticing religious stirring or agitation) that it is due and will be given to his elect, they that answer the call, that righteousness has been preached until it has gone to all kindred tongue and people? And now holiness will be preached for a time, and that will end it as far as this life is concerned. They that believe in him, righteousness and holiness, and live therein, will be redeemed from the earth and taken out of it. (Unholiness is the sin that breeds all the disease, and pain, and sorrow, and trouble in the world.)

It says: "Jesus gave Peter the keys to heaven;" not metal keys, for there are no locks nor bars in heaven, but the insight, knowledge and understanding, the requirements to gain entrance there. In obeying the commandments of God the gates of heaven swing open and the curtains roll away; they are the stairway and steps that lead to heaven.

In them all darkness disappears and obstructions move away; light shines in and brings forth a new day, in which ignorance and superstition, slavery and death melt away in knowledge, freedom and eternal day, where yesterday has passed away and to-morrow will be to-day. It says there will be no more sea,

no more divisions of land; boundaries will move away; where freedom and liberty reign; God's realms boundless. No more guards and chains; battlefields turned into fields of grain.

It says: "And there shall be no more death;" no more tears nor sadness, weeping nor crying, sickness nor pain, in that land where Jesus reigns. Life one eternal day, flowers bloom and never fade away. A home to them that will have their names in the book of life and be called from earth to heaven. "Will your name be written there?" Will we obey God, and do our duty without fear or shame, regrets or frowns; stand before God's throne spotless and untarnished, and receive a golden crown in the evening when the sun of our earth life has gone down, and the glory of God will be the sun on that new life's shore in the morn, when the Sun of Righteousness and Holiness shall shine for evermore?

NOTATIONS BY THE READER

NOTATIONS BY THE READER

CHAPTER 165.

"And the Lord God said, Behold, the man has become as one of us, to know good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live forever." God's Word can not fail, for the law is perfect. Adam, by disobeying God, learning to know good and evil, must through his own efforts overcome evil; he himself must be put away. God drove him out of the garden and placed him on his own responsibility, which he assumed when he disobeyed God. After Adam, or we, his children, get tired of this life as we live it, we can quit and turn to God, pray to him to end it and restore us to the life designed in the beginning.

God placed cherubim, a law and conditions which have to be met and kept before we can enter the original state, or Garden of Eden, again, the state of life wherein we may be fitted and prepared for God's Paradise, the life for which he made us.

In our destruction of ourselves by ourselves in wars and disease, which will come to pass if we repent not, will come the prayers to God to end this life, and we submit to him. The law and conditions are righteousness and holiness.

We are gods; we create and make. In overcoming the transgressions of the flesh (unholiness, or lust) the blood will become pure: it is the life of the flesh body; in it life will become immortal. In overcoming unrighteousness love will increase until all is love, which will be God, or good, for God is love; in it nothing will be impossible, for all life will be love; have that which it loves.

But God is the Lord God Almighty; he made us for a higher life than that of the flesh; and flesh and blood must pass away; it can not enter heaven. The life of heaven will be a spirit life.

There will be a court in heaven and judgment meted out. The unrighteous will receive their reward as has been their life in unrighteousness. The righteous will receive their reward as has been their work in righteousness and holiness. The unholy, the transgressors of the flesh, will receive their punishment in the senses being decreased, the same as here in this life, being diseased and impaired.

Life is natural; it is nature; it will be as it grows. At the end of its time, or harvest ripe, it will remain as it has grown, or developed, and changes no more. As are our transgressions of the flesh and blood, so will it come back on us in the impaired pleasures of the senses. As are our transgressions in injustice (unrighteousness) to God and man, so will it come back on us in the decreased praise and glory of God and man. Life is natural, as God is natural, Nature. They that obey God, his nature, in full will have life in full. They that disobey will have life as is their disobedience.

We need no churches nor preachers, but schoolhouses and teachers, and the true Word of God in print, so all may read and understand, in freedom and liberty. Here on earth money is the power and law; money is the power that makes our laws. In the court of heaven justice will be the law. The judges will be just and righteous men, and the rich men with their money will have no voice. Here on earth the rich judge the thief guilty, but exempt themselves by the laws they make themselves.

In the court of heaven will be the law of God, and not men. There the court will sit in righteous judgment, and the judges will be righteous men, in which judgment all will be held equal.

The rich holding themselves above the poor, making them servants and toil-

ers, exempting *themselves*, will have the same returned in the court of God and righteous judgment; their own law will mete out to them as they mete out to others. Not only the rich, but all they that hold inequality and injustice in their heart or practice.

To presume that there is no higher intelligence than that of man is the worst of ignorance. Man himself was made intelligent by an intelligent Being and Spirit. Intelligence is the spirit that builds higher, even to the height of its ideals.

The ideal life of God and godly men is eternal life in the Paradise of God. That ideal will be reached in the harvest; the seed is sown. It was sown by God (made life in clay), brought to life by Jesus (irrigated by his blood), and will be reaped by the Holy Ghost (Spirit wisdom, man the cultivator).

The reaping will be holy and intelligent beings with power and understanding, the immortality of the soul. No more tears, sorrow, pain nor death, for these will have passed away.

Though it might seem that if life (love, joy and happiness) that grew out of this life is eternal in bliss, that death-life (sorrow, pain and torment), that likewise grew out of this life, would also be eternal in suffering.

But it was not so designed by God. Only that which was designed and determined in the beginning will live eternal after consummation, the harvest. The design of God was heaven life alone, immortal life, without corruption or impurity. Hell life (death) was brought in by man, and must consume, or be reaped, in the life of man, which is in the resurrection. The good or godly will be taken to heaven; the bad or ungodly will remain upon the earth and will be destroyed with the earth, which will be by fire, leaving neither seed, root

nor branch, semblance nor remembrance of its life.

CHAPTER 166.

It says: "Thou shalt not commit adultery." And it says: "He who looketh upon woman to lust after her has committed adultery in his heart already."

And it says: "You can not follow Jesus and follow the flesh." And it says: "That which is esteemed most among men is abomination to the Lord." And it says: "I was shapen in iniquity, and in sin did my mother conceive me." And it says: "Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety."

God said: "All flesh has become defiled and I will destroy it." And many other sayings in which we may arrive at a conclusion in our relation to God or holiness. Did Noah preach holiness before the flood? Was he laughed at and called crazy? Is it not very evident that it was something that did not set well with the people, for only he and his family and sons' wives were saved? In taking all things into consideration, is it not an easy matter to come to a conclusion what the original and first sin was and is? And as the law of God changes not and spares not, and the world, becoming more and more lustful (only for a law preventing them, women would show their nakedness to excite lust), can we not see that flesh will be destroyed, though we are weak, and God may forgive on account of inherited weakness and many be saved into his kingdom? But is it not very evident that they that will be redeemed and be of the one hundred and forty-four thousand will be they that overcome the flesh and live holy, regenerate lives, use the

generative organs for a holy purpose, that of begetting children in holiness, with sobriety? Is flesh so weak that it can not be done? Jesus says: "Turn ye. Why will ye die? And he that overcometh shall receive the bread of life." He would not ask us to do something we could not do, and if we do the best we can he will give us strength (bread). Though we consider and make a resolve, yet we forget so soon. May Jesus help us to keep mindful and awake to the future. There is life beyond the grave. While in our sins we see dimly, life seems a mystery; but if understood will be as plain as a watch to the watchmaker. Though the earth is millions of years old, yet it is a new world; intelligent life was put on it but recently. God, life. Pleasure in the senses was the spirit from the beginning, when the first atoms were rolled together; it grew with the universe, or the worlds, and is as big as the universe; and that intelligent, all-wise and all-powerful Spirit being made man in Adam as the first man; it was in his own likeness and image; though we have mutilated that likeness, yet through it is God traceable as a being in man form; as life is pleasure, he made man for his pleasure. As are children the pleasure of their parents, so are we the pleasure of God. As is sickness and disobedience sadness to the parents, so, also, is it sadness to God.

As parents try to overcome it, but fail in their weakness, God tries to overcome it, and will succeed in his strength. Nothing is impossible with God, one spirit; even to create light out of darkness, life out of death; a throne from the fiery furnace, a Paradise out of hell. Man, made in the image of God, has fallen, left his original and designed state, but he shall rise again and be restored. It says Jesus shall reign until he has overcome death and made this

earth his footstool. Thy word is truth. Amen.

CHAPTER 167.

No one can receive the true light of God that gets his living from his fellow man. In receiving your living from your fellow, you receive your light and strength from your fellow and belong to him; light and strength is not in man; it is deception. Man's light of the world is self, which is darkness; in it he is blinded. Only in living the light of God can one be the light of God and so shine.

In making your own living you work in the commands of God; Jesus in you and you in Jesus, his Son, whom he has sent to give light and strength to man.

They that preach for a living are not true disciples of God, although they can accept aid if in need or distress, and extend the same.

The light of the world is Jesus, and he is in them that follow him, and shines through and in them. The example is his apostles, in whom was his light, strength, wisdom and power of the Holy Ghost (holy man). God will turn the world upside down, which is man. He will light up the world (which is man) through Jesus. They that preach the gospel shall be paid by the gospel. Not in money, but in light and power, the power of the Holy Ghost to holy man.

The love of money (trust in it) and lust of the flesh (follow it) must be overcome, or destroyed; to become godly we must love God (trust in him and follow him) with all our heart, mind, soul and strength. Leave no room for money or lust, nor anything that causes trouble, disease or injury, tears or sorrow. Money must become an exchange for good and convenience, and not be a purchasing power; money in itself is of no value, and as such must become its place. The power of money to do evil

must be destroyed. If we repent not, turn from our unrighteous and unholy ways, the earth and man will be stricken unto death, in pain and suffering, and troublous times, wars, famine and pestilence. Why are we so careless in not keeping our promises? To keep a promise, our word, is more precious than gold and silver. It is our name; to lose it is to lose our soul, or identification, or worth. In heaven our name will be according to our honesty and truthfulness to our fellow man and faithfulness to God.

Our true worth is faithfulness and truthfulness to God and man. If we expect God to pay (keep) his promises to us, we must pay (keep) our promises to each other; we must give if we would receive; labor before pay. Why are we so neglectful in not giving warning to our neighbor if he is in danger, or good that we might do him? The good we do to others is recorded, and lives and grows. In neglecting the opportunity we not only lose the reward of good we could have done, but we are in debt that much. In business transactions, if I find a man has made a mistake of a dollar and I go and pay it to him, how much am I gainer; how much do I really make by it? And if I do not pay the dollar after finding the mistake, how much am I loser? And if I find something belonging to some one and keep it, how much am I loser? And if I return it or make all efforts to do so, how much am I gainer in the judgment of God and sight of heaven?

A load of hay may look to be a big load; but if we could see our load of sin it would surprise us. All the sins of the world will have to be paid (unloaded); none can be taken into Paradise.

People say they believe in God (God is justice, an equal balance), yet if their sons commit a crime they will spend

their last dollar to set them free; but they will judge some one else's son guilty and punish him for the same crime. Oh, what mockery! If they believed in God they would deliver their sons or themselves up to justice, the same as any one else.

In saving their own life they lose it. All that is real is of God, but all that seems to be real is not real. This life seems real, but it is not real; it passes away. Only that which is eternal is real, for God is eternal. Life in Adam (transgression) is not real; it is death. Life in Jesus (no transgression) is real; it lives eternal. "In Adam we all die; in Jesus we become life." It is very evident that we are judged dead as long as we live in the same transgressions for which Adam died.

Jesus says: "Turn ye. Why will ye die?" And: "He that overcometh will I give to eat of the bread of life" (wisdom of God), "that he may sit with me in my Father's house." As God said in the beginning to Adam that transgression would cause death, so does it cause death (disease and suffering) still; and we murder ourselves in the transgression, or by transgression we become murderers or suicides, and become outcasts or aliens to our Father's house, and our conscience will burn or prick like daggers, not enjoying the good things of heaven, but suffering the evil things of hell.

Do we give these thoughts enough consideration? Are we alive to our best interests? Do we know, or care to know, what this life really means?

How much are we loser when we steal a nickel, hold out or get it dishonestly by lying, deception or fraud? How much? What is the comparison between a nickel that soon passes away and one that lasts forever? The deeds of the body are written in the heart, and in the

resurrection become the light and conscience or life of the body, either in joy in heaven, or torment in hell.

Do we not surely die if we do not overcome Adam's, or the first, transgression, that caused man and the earth (all life) to be cursed? What is that transgression? In the time of Noah God said: "All flesh has become defiled before me and I will destroy it." Does defilement of the flesh mean picking an apple from an apple tree and eating it? Do not laugh, be silly, or foolish; it is too serious; use common sense and judgment; eternal life in the Paradise of God is at stake.

It says: "That which is most esteemed among men is abomination to the Lord." The words of God are not meaningless. "There will be weeping and wailing and gnashing of teeth." Is eternal life in the Paradise of God, with all the senses healthy and in full vigor, worth sacrificing this life for? "The seed is not quickened lest it die." It is nature, the life in which we were made and live.

Oh, for the glorious light of God, that we might see;

Oh, for the wisdom of heaven, that to it we might flee.

Oh, for strength from him that set us free;

Oh, to live with him through eternity.

Oh, let us sing the song, "Nearer, my God, to thee;"

Oh, may it give light and life, to you and me.

Oh, may we believe in the promise given
That in Jesus we may rise from earth
to heaven.

Oh, think not of God in death;

Oh, think not of him in wrath.

His piercing darts are flowers, for your feet to tread;

His millstones are pillows, on which to rest your weary head.

God is life, and not death;

God is love, and not hate.

O God! deliver us from the errors into which we have fallen,

Taking darkness for light and light for darkness.

Thou made us and set us free;

In our liberty we wandered far from thee.

Oh, shed thy light so we may see;

We are sick and our feet are weary; we wish to return and rest in thee.

Oh, open the eyes of the rich and them that labor not. Oh, give them understanding that their ways are death, and will consume them both soul and body in the fiery furnace of hell. Oh, open the eyes of all of us, so we may see and understand that the struggle for riches is the struggle for death, and that the wish to get into the state of the rich is to get into the state of hell. Oh, may we understand that to consume others is to be consumed ourselves when thy righteous judgment is meted out; that a state and life wherein we prey on each other and destroy each other is hell, and not heaven. Thy law is prudence and saving, and not to inflict and destroy. Oh, give us to understand that the law of self-preservation, wherein we sacrifice others, is the law of beasts, and not thy holy law, for thy law is righteous and just, and metes out to others as they mete out.

CHAPTER 168.

"Dying, thou shalt die." Transgression causes suffering, suffering causes weakness until dead, or unconscious.

We can fall asleep, become unconscious in joy and happy thoughts; but we can not die, fall asleep in death, without suffering pain or penalty that produce death. In dying the death of the

flesh the body will suffer the extreme penalty of its transgression (disease or injuries) that causes death. In dying, the death of the soul, the conscience suffers the extreme penalty that causes death of the soul. From these there is no escape; it is the law of our life, and we know it is true, for we live in it and experience it. The death of the soul, stricken, or guilty conscience. That fearful vision, or consciousness of the beyond, and having to pay the transgression of God's holy law in torment, according to our transgressions; the burning fire within that can not be quenched. "The worm that dieth not."

In that resurrection the wicked will be called to death (not immediate or sudden death) sentence, to suffer their punishment, or transgression, until dead. "Dying, thou shalt die," suffer, pay the penalty of sin in the second death as well as in the first death. The more wicked, the longer will it be drawn out and more intense will be the suffering.

The less wicked, yet sin and disease not washed away or cured, will suffer but slightly and quicker death. This life is the first life and death, and is a type, or example, or forerunner of the second death. There are diseases that cause instant death and there are diseases that cause lingering death; some cause long and intense pain and suffering, and some cause but little pain and short time of suffering, dying.

Our transgressions are written upon the fleshy tablets of our hearts, and will be recorded in the book of life at the end of this life and read in the resurrection, or harvest, by God and his elect. The law of God is pureness and wholeness; it is the design of God in all life.

As is the nature of the apple, fullness in size, form and color, so is God's design of the human being in its natural law, or life without transgression. In

our apple orchards apples get worm eaten; the extent or injury is the transgression of the law or life of the apple.

Though it may be eaten until only half of the apple is left, yet nature may keep it alive if in it remains a seed or power of life until the harvest, when it is gathered and searched; its transgressions are written in its flesh and life in its seed, and read by the harvester or gatherer, or his chosen ones for the purpose, and given its name and place according to the transgressions written in it. If a seed remains it will have life in itself for future life according to the strength of the seed. It is the same with us; if good seed remain in us (pure heart), life is possible in the future; its strength or worth will be read in the resurrection, when the transgressions written in our hearts will be read, named and placed in their order or place appointed by the reaper.

All life is the same to draw conclusions from. There is but one law; there is but one life; there is but one God. In time we will understand. As we read (sort or grade) the things for our life in earth life, so does God read (sort, grade and classify) the things for his life in heaven. Nothing can escape; life registers its own life or account without disconnecting or omitting anything. In doing good to others and denying ourselves we save money and put it into God's bank to draw on in heaven; the more we draw out, the more is added, or is the increase; the law of God is increase.

Nothing in the law of God can decrease; what is drawn therefrom is added, or that much more than that which already is.

What we gather unto ourselves in this life is putting money in the worldly bank, which fades away, as life of the flesh fades away. The more we draw

out, the less we have left; the law of man is decrease.

Life shortens from the time of birth, and all earthly things grow old, decay and pass away. "The Sabbath was made for man." Man can do good on the Sabbath by respecting it and keeping it holy, laying up treasures in heaven. By keeping the first day of the week for our rest day we rest before labor (and I presume is why we are all tired and want to rest all the time). The main incentive of our life is to get above labor, yet labor is the glory of God; in it we were made. By returning to the seventh day, God's rest day, we would all become of one mind, and labor the greatest pleasure.

When all of one mind knowledge would increase and what we wished for we would make. With labor a pleasure, there would be heaven on earth. With but one mind, the will would be supreme. ("Thy will be done.")

CHAPTER 169.

In the beginning God created the heavens and the earth, the substance and body of life. God made us for his pleasure. They said, Let us make man in our own image and likeness. In love they made man. In the senses for enjoyment and realization made they us. Love is not born, but developed by growth, as is the law of all things that God has made, and is life eternal, and forever new and young. That which grows in Jesus is immortal, for Jesus is immortal, having lived and died, and lived again to die no more; the law of life, of eternal life, as set forth in the beginning of our creation.

Immortality of the soul, or eternal life, lies in the depth of love in our heart, which was made in love. God is

love; love is life, through Jesus, our Lord, the gift of God, whom God gave to the world, that whosoever believed in him (grew and developed in him) should not perish, but have everlasting life (be reaped in the harvest).

They that love and serve God most receive the most light and are the richest in his kingdom, highest in understanding, wisdom and power, and in them the love and glory of life.

We can rest assured that when Jesus reigns, the present satanic system, whereby a man can take another man's dollar and purchase things for himself, will be changed, destroyed.

Righteousness is not possible with man (Satan), for he moves in darkness. But with Jesus it is possible; he will open the eyes of man to the light. When Jesus (love) reigns living will be in common; God will be our Father (love) and we his children; love each other.

When Jesus reigns, wise men will use their brains (love) for the good of humanity, instead of tearing down and destroying humanity. Christ's reign will be different from Satan's (man's) reign; it will be a complete turning around; God turning the world upside down.

CHAPTER 170.

Why do we say, I'll trust in God, and let things go, or lay over that we could do or attend to now? Does not the Word say, "The earth was cursed for man's sake"? Can we not understand by this that as is man's wickedness, so is the earth and heaven (pests and elements) destructive? It is the law of our life. Then why put off until tomorrow what we can do to-day? The Word says the law changes not. Then why do we say, I'll trust in God and let things lay over? Don't we know we

are trusting in Satan, and not in God? Don't we know that we act foolishly to put our trust in God as long as we are in our wicked state, live in Satan, who is ever ready to destroy? We get paid by our master whom we serve. Don't we know that by putting things off and neglecting them we suffer by it; that it is a curse in itself and brings more trouble? The weather, air elements and pests are no more to be trusted than is man. As is man, so are the conditions of earth and its heaven. All things are held in the law that governs it; if we disobey or disregard it we suffer the consequences. The law stands firm and respects no one. Don't we know we can not trust in the law to protect us if we don't live in it and respect and obey it? Jesus said: "I come not to bring peace, but a sword." Don't we know the law is to punish, point out and correct? Where there is no disobedience there is no need of a law. When we obey the law, punishment, sword, will be done away with, and we can trust in God without fear or disappointment, and he will provide. As long as we trust (live) in Satan, ourselves, we must provide for ourselves. "Jesus is the end of the law" (man's law). When he has put all things under his feet then the law is no more.

It is not Jesus, our God, that rules the earth and man's destinies, but the law we have set up in our freedom and uphold.

In obedience to God's law we can trust all things to God, and only in obedience to him will he protect us. In our disobedience we trust in Satan, and not in God, and we know it spells destruction. Then why do we say, "I'll trust in God," when Satan (man's laws) "is the prince of this world, and the prince of the power of the air"? Don't we know we are turned around, and God must turn

the world upside down to right it, or us? Don't we know we have darkness for light and light for darkness, that we trust in Satan and not in God? Don't we know the ways of our wise men are foolish, that their knowledge is like the knowledge of babes, that their words are nothing but prattle, know nothing of the wise things of God? In our own light we are but children; in the light of God we are men. Our comparison in real knowledge is like a child to the father. When the child is unruly we spank it; we, too, are being spanked for being unruly, even unto death; our liberty taken and our works destroyed.

Why should the plain truth be unprintable and unmailable matter? How can we expect a light to shine when we cover it up? As we cover up God's truth and live in our deception, so do we cover up God's light and live in darkness. Are not bad deeds mostly done in darkness and deception? Why are our goody-goody people so neat and polished that they can not utter the truth in plain and unmistakable language? Is it that they are mockers, or in them is no light at all? Don't we know that the thicker the walls, the greater the conspiracies; the darker the night, the greater the crimes; the more closely the curtains are drawn, the more shameful the deeds? Our life registers its own deeds and acts, and will come up before the judgment bar of God.

The rich and unrighteous must be saved as well as the poor and just, if it is possible. Hate toward the rich and unjust by the poor and just must be put away, and replaced by pity and prayer for their souls. "Jesus came to seek and save them that are lost." When Jesus left this world he left his spirit in his disciples, or followers.

God is merciful and just. The poor are rich if they obey the Lord, for God

registers their struggles in the name of Jesus.

The man that has a million dollars of stolen or held-back money in his possession will be thrown into the same melting pot as the one that has a nickel of stolen money in his possession, and the melting will be in proportion if they repent not before the first death, or that of the flesh.

Jesus has power over heaven and earth, but can not take possession without our submission until the time appointed, for we are free in this life of earth.

"The earth has he given to the children of men" for the time appointed, or until harvest, when he will gather his own, and reward each one according to his or her work. No work, nothing done for him, no pay from him.

Worthy labor is worth its hire, but it will not be paid for twice. Doing good and charitable labor or work on the Sabbath and not taking pay therefor is laying up treasures in heaven, for God will pay his laborers in heaven after the work is done and harvest gathered. Persons taking pay on the Sabbath, or for work done on the Sabbath, or for preaching God's Word, and expecting pay again in the hereafter, is like turning to their own vomit. It would be better for them to do so than to make merchandise of God's holy Word, or earthly profit on the Sabbath.

In the resurrection all will go to its own. Though the rich return all that they held back of the laborer's wage and their unjust gains, yet will they have nothing of their own; they that take their living at the hands of others, or proper toil therefor, are in debt for their living, and have nothing of their own. It takes time for all things to grow and materialize; so it takes time to lay up treasures in heaven. The words that

the poor of earth shall be the rich of heaven, and the rich of earth shall be the poor of heaven, are true; all the laws of justice and righteousness proclaim it. Oh, dear Father in heaven, if it be thy will, remove the blindness from the eyes of the rich; may they see that their riches show the debt they owe; that he that comes to thee with a penny of his own is richer than he that comes to thee with a million of some one else's.

Oh, give them light so they may return their held-back possessions and turn to thee, and in this millennial age, the Sabbath day, the world may become cleansed, the sins washed away, and the fires of hell be quenched and the doors forever shut, and peace upon earth, good will toward man, be realized. That the rich and they that labor not, having laid up no treasures in heaven, and can not enter there, may be saved from the fiery furnace of hell. Oh, may the time of restitution (restoring) be at hand; may all have an opportunity to be saved, so all that return their ill-gotten gains may be freed from debt, and so be freed from punishment; and, oh, dear Father, if it be thy will, prolong their time so they may yet lay up treasures with thee and be admitted into heaven, we ask in Jesus' name. Amen.

CHAPTER 171.

It is reasonable to believe that in the order of creation each day means a cycle of seven thousand years, perfecting each division in its separate order, and seven sevens a whole.

It is reasonable to believe that each day means a cycle of seven thousand years, its day, or generation, circling the earth (seven angels, one for each day, time, or generation), and in six of them God prepared the earth for man, made

it a garden, with living creatures therein, before he made man to live in it; that at the time he made man and called him and all things he had made very good there were seasons, but no extremes. No large bodies of water, no ice at the poles, no barren lands, no large swamps, no high mountains or rocky cliffs; no earthquakes, lightning, floods, storms, or rough waters; and all life friendly and in play and understanding. "The earth was cursed for man's sake."

As man fell, became diseased and a sufferer; "Dying, thou shalt die," grow less until dead; the earth and man will die together. Trees and plant life were made the third day, nearly twenty-eight thousand years ago, giving it time to cover with soil and vegetation. Water creatures and winged fowl, or life of that nature or kind, were made the fifth day, fourteen thousand years ago.

It is very evident that life on this earth is more than seven thousand years old. Animals and man, or land life, were made on the sixth day, six thousand years ago.

Man being the last living creature made, so all was made before him and for him, and was given him as a present, and he was made to oversee all life upon the earth, for God made him and set him over it, gave him dominion. This earth life is a gift from God.

God and his Son might have been planning a thousand years (a day) to plan and determine this earth life, so our creation from the beginning or mind of God and Jesus may be close on to fifty thousand years, or even eight times seven. All was determined and set forth beforehand, or in the beginning.

We have scientific knowledge, experimental knowledge, and knowledge from history's pages. God endowed us with common sense, reason and judgment, so

we have a right to speculate and reason. God does not want us to be backward about finding him out; he wants us to probe him to the bottom and get understanding.

"Seek and ye shall find." A wise son will go to his father for understanding and knowledge. We are God's children, under his Son, Jesus, as our teacher and guide. When man's seven thousand years are up, then the "jig is up," probation closes.

The Sabbath was made for man, so man will oversee the Sabbath also; in it God finished his work and rested.

How much of the Sabbath is for us we don't know. God says he will come as a thief in the night, so we don't know when he will come. He says, Be ready, so if we are ready it won't make any difference.

He tells us to be ready, so if we are not, it will be our own fault. Our accommodation trains that we pay for will not wait for us if we are not ready. Why should God, whom we are always trying to beat, deceive and rob, wait for us? "What is wicked man, anyhow, that God should bother with him?" He is his own creation, and will not listen to God. Why not look out for himself? God made us for his pleasure, and looks out for them that look out for him and prepare for his coming, are ready and have their house (heart) in order. "The true in heart shall see God."

When Adam transgressed the divine law, rebelling against God and Christ, breaking the divinity, or severing relationship, he plunged into darkness and an unknown wilderness. Having forsaken his light and counselors, he lost understanding of their ways and took a way of his own; in it he became diseased and a sufferer, and death or curse came into his life; the earth and its life

being his life, it became cursed, the same as himself, being his own life, and as one life, will die together. "Dying, thou shalt die," grow less until dead. "The earth was cursed for man's sake," and as man became diseased and a sufferer, its life and seasons unreliable, all life in chaos and at war in a wilderness, without understanding each other. Adam's fall, falling from God, his Maker, was proving sure death, so provision was made by God and his Son to restore light and understanding and save humanity, and bring man back into the divine and holy law, Jesus himself coming upon the earth for the purpose. It was so determined in the beginning, but as yet we do not understand the power and working of God. Whatever is determined by God and his Son is infallible, so Jesus' mission will not fail. His way of restoring is before us in writing, and his own example, or life. But we are free; salvation is only for them that want it; in submission and following him until the harvest or cycle of man, man's march or circle of the earth, seven thousand years' duration, is finished; having learned its life and laws, and subdued it, or overcome it, become fit for a higher life. "Having been faithful in little and few things, he will be made ruler over large and many things." When he has overcome the world and accepted God, and become one with him, as determined in the beginning, he will be harvested (wound up), as told us in God's Word. "Thy word is truth." The faithful and just for heaven, the unfaithful for hell.

The earth is man; out of it was he taken (the mother and begotten son), and is the life thereof, the son and pleasure, the joy of its life (perpetuation). God made *it* and man, and gave it to the children of men (the son becoming the head of the house) for their

pleasure. The pleasure of the son is the life of the father; in it is he reflected in his own image and likeness, and life everlasting. Man is the life of the earth, and in it, or as such, is the earth, for he is the knowledge and consciousness of it. All other life is without conscience, spirit; "it is used up and passes away and is known no more; is without record, and will not be called up in the resurrection.

It is not flesh and blood that will be called up in the resurrection, for it can not enter heaven; but the conscience, or spirit in the body form, in which is its own record or life, its doings and acts, is the life thereof, and is either the life of God or the life of earth, the life or master it followed while on earth and in its life, and become its meat.

It will be as it grows, for it is a natural life, either for the life or master of heaven, or that of the earth, and be rewarded (receive justice) according to its record or register of the life it grew and made; justice, and equal balance, and measure; joy for joy, and pain for pain.

The immensity of eternal life in the kingdom of heaven, knowledge and life in the realms of the universe, is so great that the true and full sense of it is enough to upset the strongest mind, we being steeped so deep in sin. But our body is weakened and our mind is almost pulseless as to the future, and is not affected to any great extent. Also, our body is but clay, matter, and mind is over matter if it has a will to support it, faith in Jesus and do the commandments of God, in which is strength to overcome.

We must not be deceitful, presume saintly or pious roles, but be natural and reflect the life we are in truth, the outer man reflect the inner man. If the inner

man be hid Jesus can not find him, and he remains lost and stays in the earth (own self).

CHAPTER 172.

In our armies for protection and whisky for revenues, does it cost us two for one? Not only pay out two for one, but one hundred for one? Are such taxes and revenues unrighteous and robbery? The Government employs men to assess and levy taxes, and employs collectors to collect the taxes and pay the employed; taxing (robbing) the people to support armies of men and giving them (the people) not a penny's worth of benefit. The taxes, in a measure, pay the employed. But they do not pay for the thousands of deaths and for the wails of misery of the families that are broken up, the orphans made, the suicides' graves, the thousands upon thousands of crimes, with their expenses in money, suffering and death, and the weakening and shortening of life. Taxes are robbery; they are unrighteous and must be paid for by our blood, grief and suffering. In the law of righteousness there is no taxing. Whisky (intoxicants) and armies are the gods of war, trouble, sorrow and death. If we abolish them both, what will be our money tax, and what will be our blood tax? Is it not a safe estimate that it costs one hundred for one in both cases? How long can we last under such losses? Is our Government on tottering stilts and rotten supports? Is our world on a sandy foundation, with wind and water (men and elements) driving and washing the sand (foundation) away (decaying, and justice unsheathing its sword)?

Where is the justice and equality of one man working and another idle? Why should I work two acres of ground to support two men? Why not the two

work one acre apiece? The same ground produces for both. Why not both work?

It takes production to replenish, nourish and support.

Earth life is a mixture in which the non-producer, thief and robber is mixed and lives, whether he works or not (tares among the wheat). There is a plenty for all, the just and the unjust. What can they expect, and what will be their portion, that have not produced their living, laid up and made provision for the future, in the day of judgment, when life will be without mixture? He that has laid up stores shall eat thereof and live; he that has none laid up will suffer and die. It is the law of life, it is the law of God, and will be realized in the day of judgment; in *that day* there will be but one law and but one God, righteousness.

Is it not very evident that we have a wrong conception of what life is and means? Jesus says: "Turn ye. Why will ye die?" At the rate all things are drawing to a head, how long before the climax? Too late to turn.

Life is natural; it has its laws. All life is one life; life is in the harvest. We prepare the ground, sow the seed, watch over it and take care of it, as the law requires, until the harvest. All this is outgo and is in death. It may be destroyed in the last hour or we die before reaping.

In the day (time) of judgment, harvest judged ripe, we cut down, reap and gather; the good (wheat) and worthy (useful) into the barn; the stubble, or that judged of no worth, is gathered for the fire and burned up; no more life or reproducing in it; it is dead, totally destroyed in its kind, lifeless.

That which is gathered into the granary is life, or income; it nourishes, sustains and gives pleasure.

As we reap the earth for our life and

pleasure, or for that which we have sown, so will God reap for his life and pleasure in the harvest, from man, that which he has sown. The worthy and faithful for his granary (kingdom), the place prepared (in preparation) for them from the foundation of the earth. Determined on in the beginning, sown and growing, or building, or preparing till the harvest time, to become man's habitation. "Jesus preparing mansions in his Father's house."

The unworthy and unfaithful for the fire, hell, the place prepared (in preparation) for them from the foundation of the earth. Determined on in the beginning, sown and growing in the earth (fires therein) from the foundation thereof, to be destroyed, known no more, nor place found for them, to be remembered no more forever.

Oh, dear Father, help us; write it down so plain that we can all understand and know thy meaning. Give us strength to do thy will; save us all, and gather us into thy kingdom if it can be done in thy law, we ask in the name of Jesus, thy Son, whom thou didst send to us to save us; we praise him and acknowledge him our Savior. We recognize thee as our Father and pray to thee; we acknowledge our waywardness, and ask for mercy and forgiveness, and strength and help through Jesus to overcome them. Thy will be done, thy law stand firm forever and ever. Amen.

CHAPTER 173.

All life is one life, for life is life. All is God, for God is God. There is no middle ground. The law of God stands fast and holds all equal.

If a man tries to make money (profit) out of another man, is he trying to steal? Is he a thief at heart? If he succeeds, is he a robber? How much is

he loser? If he tries to help his fellow man honestly, even sacrificing some of his own time and money, is he pure and sincere in heart? If he succeeds in helping his fellow man to honest gain, is he a benefactor, a real helper? How much is he gainer in the sight of God? All life is on record; even the hairs are numbered, and thoughts and idle words recorded. Are we "twisted and bent" as to our idea of what we call or think is life and profit? Life and profit is in the harvest. "As you sow, so will you reap." The day of judgment is pay day, or settlement day. What is for you, you will receive. What is against you will be required of you.

There is neither life nor death for any of us until settled up in full. How long will it take the rich man to die? What will be his torment (life) until dead? They that are found unworthy and unfaithful in the day of judgment must die; not be dead, but suffer death. As he heaped up treasures of others, so must he restore them. What they have cost in pain and blood, tears and sorrow, will be required to meet the measure. The law of God is an equivalent, or even measure or balance. The debt must be paid in full before he is released and can die. "As you do unto others, so will it be done unto you." "It is easier for a camel to pass through the eye of a needle than for a rich man to pass through the gate of heaven" (be judged righteous). "The kingdom of God is righteousness."

CHAPTER 174.

It is highly probable that the preachers that preach for money and live off of it, then expect to get paid again in heaven for the same work, are in error and thoughtless. They are not examples of double pay, or giving as they receive.

If they have work done they invariably expect, or at least accept, the work for less or nothing from other people because they are preachers; and if they pay in full at all, they never pay twice. How can they expect it for themselves? Their work is not recorded in the book of life, and will not be read in heaven nor reward given, for they received and accepted pay on earth. There is no law that pays twice; the law is an equivalent, or even measure.

The apostles were not examples of earthly pay in their work for God; they let their pay stand to draw down in heaven. If the apostles claimed that the preachers of the Gospel should be paid in money for their work, then they acted the hypocrite, for their lives were not that way; they worked and made their living when and wherever they could. A true light reflects from its own glow. The rich giving to charity and churches that which they made out of others is not recorded in God's book of life and rewards, but is recorded in the book of death, and will be read as a penalty against them from the throne of death, this earth. After the separation this earth will be entirely Satan's until it is burned up, all impurities destroyed. The end of Satan (unrighteousness) is death. In our wanting to be kind to each other and not hurt each other's feelings we keep the truth back, or covered up, and it lies dormant, and we go to our doom.

It is not politeness, kindness nor good producer, but the rankest kind of error and cowardice, and harm producer.

Pious manners (clean outside) and criminal heart (dirty inside) are bad features. Though in expressing the plain truth words may seem harsh, sarcastic or irony, the heart may be beating with fondest love. Jesus most sternly rebuked every error, even among his most beloved.

When truth offends, Satan is of good cheer.

When truth is loved, Jesus is near.

Each and every one must consider for himself; slang words that flow from an open and frank heart, that wake you up, and piety that comes from a sealed heart and cloaked form, that puts you to sleep. This is an age of waking up.

The mind to the body said:

Who is this with cloaked form and saintly tread?

I know not his motive, and his march is slow of step.

I am called to action, I hear the words, "Double quick!" "March on," is said.

CHAPTER 175.

All life is natural in its law, nature or current. A feather will fall, mist will rise, water flow down hill and seek its level. It says: "They say peace and safety, yet there is none."

We have men and women among us that will kill a human being for money; even kill their own son or daughter, wife or husband, to live with some one to gratify their lust; even the preachers and priests are included. Nearly all people will enter into deception in driving bargains or trading in order to make a profit or gain out of the other fellow; there is scarcely any one that can be trusted. So where is there peace or safety, or can be?

Not that these things are instituted by God or Christ and *shall* be, but that we in our transgressions create and make them.

Disease, insects and pests, unchecked, lay waste and destroy, even themselves.

In our downward course, each trying his best to get ahead of the other, we look ahead and heed not the avalanche behind us, which will overtake and de-

stroy us. Though they are natural and nature, as we see it, they are chargeable alone to man (Satan), and not to God. It proves God's law true, that transgression is sin, and when finished brings forth death; that the law punishes even unto death to bring about righteousness, the kingdom of God.

CHAPTER 176.

Do we try to understand God as we should? Do we heed the kind and loving words of God, "Seek and ye shall find"? It says: "God is no respecter of persons." God is honesty, justice and sincerity of purpose. So he who is a respecter of persons, placing himself or one above another, is ungodly, dishonest and unjust, and of selfish motive. "The servant is not above the master." Neither is the master above the servant. But all are equal in the sight of God, and in Jesus' reign all living will be in common. The master (boss) that puts himself above his servant also puts himself above his God, and in his exaltedness will fall and his work be destroyed. There is a place for each one of us. "God does nothing in vain." His work is for a purpose; the laborer that fills his place and does his work honestly is equal to the president that fills his place honestly; they are seen and counted equal in the sight of God. To fill your place honestly and faithfully reflects the glory and height of God, no matter what your station is.

It says: "Give honor to whom honor is due." Obedience, honesty and faithfulness are the true honors that call for reward in heaven and make God's children on earth all equal. Why should we grumble and murmur? Injustice is with man; justice is with God. Follow God in his Son, Jesus, the example of holiness and righteousness, and you will

receive your reward in full, according to your work; it makes us all equal, the servant with the master. He who fills his place honestly and faithfully with all his mind, heart, soul and strength, loves God above all and his neighbor as himself, his name is in God's book of life and he will receive his reward where it can no more be taken from him.

Though on earth men will rob him, he is not loser, for God records the robbery and will repay and return, for the robber must make good with all the increase, or interest, that he has taken or received. Our God is a just God; all will receive their reward according to their work. "The judgment day" will be justice day; all life will be exact justice. The poor cripple, that makes his living honestly, or strives to do as much as he is able, is above the millionaire that gets his living from the toil of others. When the roll is called up yonder the cripple will be taken and the millionaire left. ("One shall be taken, the other left.")

We need not err as to our name being in God's book of life and credit. We have his law in writing (words and voice), and in the example (proof and prophecies) of Jesus and the apostles.

Do not murmur at your lot and station; fill your place honestly and faithfully and all will be well. The pay is certain and sure according to your work.

Do not envy the rich their holdings; they are in need of your pity and help; they are too poor to be envied. (God pity them in their poverty.) We need not err, or speculate as to our way of living not being right, honest and just, for the record and register shows grief and sorrow, tears and crying, pain, suffering and death.

Jesus says: "Turn ye. Why will ye die?" Shall we turn? The words of Jesus are addressed to each one separately; he speaks to you; all is you.

Jesus died for you. I am you; we both are you. Jesus commands us all. He says: "Follow thou (you) me."

Jesus seeks to save you (us). We are the children of God. All God's children are equal in his sight. Obedient children are equal in the sight of just parents, and looked after with the same care and attention to save them from all harm; and the children look to them for protection and care; seek for understanding; the parents in them and they in the parents. "I in you and you in me."

They that count themselves above others (their sisters and brothers) can not understand God and Jesus (their parent), for they know not the thoughts of their parent (God and Christ), and wander away and become lost and perish. They become rebellious, aliens and outcasts, and in that state are no more recognized as belonging to him, but are foes and enemies. Adam, because exalted, thought himself above God, his maker and parent, and became an outcast (God cast them out of the garden) and an enemy. ("He that is not for me is against me.")

Adam and Eve were one flesh; it takes two to create. They rejected God, their creator (parent); being but one, and the law (creation) calling for two, so they must fade and die. Without God (the spirit to animate) and obedience to the law in which we were made, which is our life, we must surely die.

In obedience to the law (Jesus, sent from God) is life, for the law is life. Disobedience to the law is death, for in it we reject it, cast life away. Though we have gone astray, left our Father's house, he still loves us and longs for our return, and has sent Jesus, his faithful and obedient Son (our brother), after us to bring us back. Though we rejected him and killed him, yet his spirit

and the Father's love was left in some of his brothers whom he had found, and brought back and restored to their inheritance in their Father's house and received understanding (spirit of the Holy Ghost; Jesus, their brother, crucified one), followed his teaching and commands, and are following on in the brothers that came after them. He is still with us in the spirit, in them that believe in him and follow him. It says: "I will never leave you, nor forsake you, but lead and comfort you to the end."

As Jesus suffered death (died in the flesh) and became alive again and lives in the spirit, so they that believe in him and follow him will likewise suffer death (die), become alive again, and live in the spirit. It says: "The iniquity of the father passes upon the children unto the third and fourth generation."

When the blood becomes purified and children begotten holy, they will live their time, fall asleep (cast off the flesh and blood) without suffering death, for Jesus has suffered death for all men that are pure and holy. In obedience to the law of life there is no death, neither that which causes death.

It says: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

And it says: "He that overcometh shall inherit all things, and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." (Their end.)

It is possible that, in our first parents having sinned, the sinner lives again in some one and pays his debts; that the

theory of reincarnation is not an idle one; that when God reaps his harvest all debts will have been paid; all that have heard the name of Jesus and learned and believed in him will be saved; that in Jesus' reign, the millennium, the true light of God will be given and understanding received, and all be rewarded according to their work, treasures laid up in heaven, good works.

That those who never knew Jesus (or believed in God, saved by faith) will be as though they had not been, making eligible only them of sound mind and understanding to be called forth in the harvest.

That those who heard of Jesus and rejected him (did not follow him, heeded not his words), and all deceivers, liars and wrongdoers (the wicked) shall be destroyed in the lake of fire, the fire in the earth.

It is possible, and highly probable, that God gave but one spirit or life (planted the seed) which was to live, and in Adam; and with Eve, though but one flesh, became divided; and reincarnation is the growth and onward march of that life and spirit to the end, or time determined for its maturity and harvest. For the spirit is from God and can not be released until judgment day, for God changes not. All things go until the harvest.

Reincarnation may be the spirit living until the harvest, to its maturity or perfection. There is but one design, there is but one spirit of purpose and determination, that of reaping in the harvest that which is judged good. The spirit, life of man, was the seed planted by God, the spirit man, in Adam and Eve, whom he made for the purpose to grow that life until maturity; overcome the earth and understand life, the life of God, and be reaped by God, the sower. "As you sow, so shall you reap." God

was the sower, so he will be the reaper. What shall the reaping be? It is plainly told us and set before us what shall be gathered for life (heaven) and what shall be gathered for death (hell). We are free and are the choosers. God says: "Seek and ye shall find."

It is a certainty that it was a higher power and greater understanding than our own that made us (in ourselves we die, so we do not understand ourselves, life), and it is also certain that by following after and walking with and in that light and with that power we gain light and strength. In going our own way we walk in darkness and can not see, for we are the lesser lights. God, the sun, greater light, light of heaven and earth, to rule the day, give light, knowledge and understanding of the universe throughout its realm.

Man, rulers of the earth and its people, the lesser light, moon and stars, to rule the night. We are yet in the night, and the darkest hour will be before dawn, when the light (righteousness) will pierce the gloom and break in on our darkness (unrighteousness).

The sun, moon and stars are God and man; in them is life reflected; man, the help of God to make all things godly through Jesus, the one great light of heaven and earth. All is for man, and will be God (good) in the harvest.

The struggle between capital and labor is of flesh and blood. The overthrow of the rich and unrighteous is not against them, but is the spirit of salvation, Jesus, trying to save their souls.

It is the fight between Jesus and Satan, God and man, spirit and flesh, righteousness and unrighteousness. In the overthrow of the rich (overcoming unrighteousness) he is not against them, but is for them; he gives light for darkness, life for death.

The spirit of Satan is in the rich, the

rulers and princes of the earth, and his home is in their mansions and palaces. ("The rich can not enter heaven.") The spirit of Jesus is among the poor, and his home is with them. ("The poor shall inherit the earth.") He says he will conquer Satan and put him under his feet. ("Thy word is truth.")

Can we not see the wealth and power of the country in the hands of a few? Can we not see education and knowledge, light and strength, gaining among the poor? Can we not see the triumph of them, the many against the few, light against darkness, life against death? Jesus says he will conquer, and he will; his spirit is grinding slow, but sure.

"He will reign, either by the sword or the spirit of his mouth and brightness of his coming." Either by war on the rich and their destruction (consuming) or by entreaty, having the rich forsake their wicked and unjust ways and accepting his promises. We are free; freedom is the law of God. And in freedom, righteousness, will Jesus walk unfettered and triumphant to his throne. Jesus, righteousness, will reign, and the glory and light of God will enter the hearts of men, and blessings and sunshine flow to all people.

God says Jesus shall reign until he has put all enemies under his feet and made this earth his footstool.

Both rich and poor are transgressors of the holy law of God; transgression sows seeds from which unrighteousness springs.

In the fall of Adam and Eve weeds were sown. We did not heed the words of John, "Repent." But we let the weeds grow, and now, during the millennium, will have to get in and dig and cut to clear the field and destroy the weeds by harvest time, so the reapers, when they come, may reap the world in glory and sunshine; all life friendly

and in love, so all life may be reaped and gathered into God's barn.

It must become the spirit of them that want to be saved to destroy the weeds in themselves and sow the good seed of life in God's vineyard (their own selves as an example), cultivate and grow it to maturity. "As you sow, so shall you also reap." Kind after its kind. God made us for his pleasure, and will reap us as we have grown.

Not that this is the correct and perfect understanding, for God does not say that perfect knowledge shall be given by one man. But it says: "They shall run to and fro, and knowledge shall be increased." Running to and fro, one criticising another's work (tearing it to pieces, overshadowing it, or correcting it). You add your light to mine; another, criticising your work, criticises yours and mine, and adds his to both of ours, increasing it. (The more it is torn to shreds, the more the increase.) The more we give away, the greater the gain, for it comes back increased many fold, in glitter and glow, knowledge and understanding, rapture and greatness; onward the light of God, the stars, men in whom will be the light and spirit of God, preaching the everlasting Gospel to all people and lighting up all the earth; the lesser lights grow until they become the light of day, darkness having passed away, all life one eternal day.

CHAPTER 177.

When a child is born, it is born in sin. (It says we are born in sin.) Is it an evil spirit that enters its life? The law of God commands us to overcome evil. God does not put the evil spirit in us, for his spirit is love. Then where do we get our evil spirit? Is it not possible it is a roaming or lost spirit (thief) enters the innocent body (reincarnation,

another life or force enter; temptation, the thief), and that if the body overcomes evil (temptation) that spirit is released and will become unconscious, to be known no more? Is it not possible that during the millennium God's light, the true Gospel, will be given so plain that men will accept it, follow Jesus (righteousness), and overcome evil (Satan) and redeem the earth? We are in darkness; our work is only guesswork; we must enter the light, follow Jesus, righteousness and holiness, before the true light (spirit) can enter our body. We must first cast out Satan (overcome temptation), for he has possession, before Jesus, the light, can enter and we understand God. The child being without understanding, Satan (temptation) has possession, influence.

The good spirit is inherited and is part of our body. "He in us and we in him." But the evil spirit (tempter) enters as a thief, and will control if not kept in subjection. The good spirit, being part of the body, is stronger than the evil spirit if its strength combines with the body against the evil, and in it can overcome the evil by will power, its own body and the soul uniting; its own self is the third person, or will, and is the ruling (deciding) power or force with the one it unites with.

Though we are born in sin (transgression), Satan in us, he is a thief, having stolen his place, and can be completely cast out, if so willed, by perfect union and listening to the good spirit and following its commands, God's will.

The evil spirit was sown in our first parents' transgressing, or violating the holy law; the seed has been growing ever since and is rooted deep; if not destroyed it will destroy us. The destruction was contemplated in the flood, but it was not destroyed, and is again becoming violent. The first trial was by

water, the second will be by fire and water.

The first baptism was by water, the next will be by water and fire. (That will fix it.) The evil spirit could not be inherited, for it would then be part of the body and could not be gotten rid of without destroying part of the body, or some member of the body. The good spirit is inherited. Jesus in us, our first making; it changes not. The evil spirit is an intruder and can be ousted. The law of God is wholeness. Jesus could not have cast seven devils out of one person and left him whole if the devils were a part of him.) The body (living soul) and the good spirit are one, but its real life is not in the flesh or in the time of growth, or flesh life, but is in the harvest, or time of maturity. The evil spirit's life is in the flesh, or while it lives in the time of its earth and flesh life, and so seeks to get life out of the present, and heeds not the future, for the present is all it has; for the flesh body is mortal and may die, cease to harbor him, turn him out at any time.

It being an intruder, it is at war with the body at all times, for its life is now (Satan, temptation ever present); while the spirit's life is in the future, or time of ripeness of its growth, or sowing; having come to maturity in its natural growth or life, it has in itself the matured seed or germ of reproduction, and its life becomes a retaking, or living again, and becomes immortal, or continuous. If, though, it follows the evil spirit (temptation, lusts of the flesh), whose life is of the present, it is consumed before the harvest, or maturity (eating itself up), and there is no seed or germ left to re-seed or germinate in which is strength to reproduce life, and in itself must die out, fade, or pass away in decay, or being consumed.

The body (living soul) or third per-

son belongs, or attaches itself, to the spirit it chooses to follow, the spirit being its master or controlling force. The evil spirit (inclinations, forming habits), seeking at all times for the present, it consumes, and never lays up or increases; its life is solely that of the present (in which lies its strength. Get it now?) and is in the flesh; while that of the good spirit is in the seed that is gathered in the time of harvest and re-sown to reproduce new and more abundant life (its weakness lies in having to wait).

As the body (living soul) grows older it can readily perceive the ways of the two spirits, for it can look back and see their work. It can easily see the evil spirit, flesh, in shame and in hiding as it gathers to itself all in sight and covers it with its body and members, ready to protect its stolen possessions with its life and that of others, for it is all it can hope for; it is a consuming life, and can only live as long as its substance will nourish it. It can also see the good spirit out in the open fields sowing seed and reproducing life and substance, and beckoning the body to join it and lay up stores for the future and live thereon; the two uniting and living eternally in plenty and happiness. The one that will finally be consumed or overthrown can readily be perceived by a sane, reasoning mind in the natural outcome of a natural law. In the increase of knowledge the mind's eye will see all things as they are and understand them.

As the evil spirit never sows, it never reaps, but "seeks whom it may devour," its life being flesh and its substance pleasures, which are consumed as they go.

CHAPTER 178.

After Jesus had finished his work on earth, or that of the flesh, he went to

his Father and told him he had finished the work he had been given to do, and he received his pay, and not before. Before that it was all work; pay came after the work was done. It is the same with them that contract or covenant with God to do his will, or work; they must finish it, even though it consumes them, being called on to sacrifice all earthly possessions. Job did not listen to his enemies' (well-meaning friends) advice to curse God and die, but stuck to it, and lived and was rewarded. Paul said: "I fought a good fight." He was in at the finish of his fight (duty, work given him to do) and will share in the spoils, gains. If Job had listened to his friends he would have committed suicide and been dead. Had Paul quit he would have lost all, for only they that are in the race at the end (prove faithful) have their names retained on the list; others are stricken out. In the fight (duty) for Jesus (life) we fight against earth life and have few friends, or helpers, or sympathizers; the life of earth and the flesh are self; he who is not of that life and partaker of its pleasures is poor and suffers therein. ("The poor on earth shall be the rich in heaven.") The less people have above their needs when life of earth (flesh) ends, the less they have to get rid of when life of heaven (spirit) commences.

That which they have of others they must give up, and what they owe they must make good in the same manner of life it was taken from before they can be out of debt, or bondage, then pass away. If they have no treasures laid up, they will have none to receive. The way of life is given us; if not heeded the soul perishes; the body that was a living soul must die the death of the impure flesh and heart, suffer its transgressions until dead, animation ceases. Death is to cease to exist; life is an eternal exist-

ence. Is life worth death? Observe the law of God in cleanliness and there will be no lice.

The same in all life. Observe the law of God in cleanliness, righteousness, and holiness (all things) and there will be no evil. Evil is of man (flesh), and not of God. In Jesus evil is stamped out. We need not err therein.

We have no excuse if evil influences are cast into our lives and death sentence is passed upon us, or the soul within the body perish. As I believe in reward for good work, so I also believe in punishment for bad or evil work; all life and all nature is my witness and proof. I can not err therein.

Transgression of the law is sin (disease and decay) and ends in death.

CHAPTER 179.

Reincarnation, if such it may be called, is not the spirit of other prophets or holy men, for they are at rest, labor no more in the flesh. Jesus is in you, and he is the highest; knowledge and light of all; he was the light of the prophets also. As God worked through them that trusted him, his elect, before the time of Jesus, so does Christ (the same spirit and for the same divine purpose) work through them that have faith in him.

Jesus has the same faith in us as we have in him, and the same confidence, and comes near to them that believe him, and talks to them in the spirit. They that do not believe nor trust him do not hear his voice. Not that an "Elias or a John" enters into you (though their work is written and given you), but the same Jesus animated them, and in the same way, for the law and way change not.

Satan is not a spirit, though we may call it spirit for our better understanding. The spirit is from God, and is not

evil (satanic). There is but one spirit, and it is holy, godly and divine. Satan is diseased blood or seed, which impairs and weakens the mind; temptation, appetite for evil, cravings for that which destroys; it is the seed of death, life in disguise or deception, and is solely in the flesh, which was cursed unto death in Adam's transgression, and must be overcome in the flesh by loving "God (righteousness and holiness) above all, and your neighbor as yourself," through Jesus, who died for the sins of the flesh and wiped away the curse of sure death of man ("his word shall not come back to him void"). Though the flesh is cursed unto sure death, for God's word changes not, but the spirit was redeemed and made eternal life in Jesus' death. "Eternal life is the gift of God." His only begotten Son, Jesus, who was crucified and paid the debt of the world, overcame death by suffering death. Not that he finished the work, but sowed the seed, which was the work given him to do ("I have finished the work thou gavest me to do"); the cultivating and growing till the harvest is with man, and when finished will be the divinity, God, Christ, man (man the Holy Ghost), the three being one in spirit and mind, in which all things conceived, witnessed and determined become established, and will be so. "All things are possible with God, and he doeth nothing in vain."

It says: "The fear of the Lord is the beginning of wisdom." To believe his word that the wicked will be punished will cause meditation, and seeks for understanding, and Christ draws near, and will give light according to your faith, and sincerity, and trust in him. He died for you, so you can trust him. His love, sincerity and truth are proven.

He also must have your proof, for man is a liar. We can not be Christians without being the example (proof). We

are born with diseased blood in our veins, poison and intoxicants in us, and in that light inherited a predisposition to cravings and appetites for like substance; being conceived in lust and born diseased, we are weaklings. "Dying, thou shalt die." If we do not get conversion, turn, death is inevitable, for the cravings, if not satisfied, will burn us up, and the satisfying will add fuel to the already burning fire. God said to Adam: "In the day you eat thereof you shall surely die." Adam did eat, and we in the flesh must die. Jesus died for the sins of the world and set man free from the curse of Adam. "And that whosoever believed in him and followed him (his teachings) should not perish, but have everlasting life." There is no sane mind that can not get plain and comprehensive understanding out of the work of Jesus, his dying for us and the purpose, his great love to save us and untiring efforts to win.

They that will not do all they can to overcome the sinful lusts of the flesh and stamp out unrighteousness (the life of death) "to win Christ" (eternal life) will surely make a great mistake.

CHAPTER 180.

As to consciousness and unconsciousness, the spirit of knowing and not knowing. It says: "In the grave their thoughts perish."

In earth life the brain is necessary for the knowing life, it being the animating spirit, conscience, or seeing eye of the mortal body; it being the mind, and holds sway over matter, its own self and material things. In the death of the flesh, brain, its consciousness, the thoughts of flesh life, perish, give way to the spiritual mind; the spirit of Jesus in us becomes manifest in the spiritual life and consciousness of heaven life,

joy and happiness; free from pain and sorrow; knowing death, brain, or earthly consciousness, no more, it having passed away.

In death, or victory over the grave, spirit life becomes conscious. (Man, the flesh, dies but once; the second is in the conscience.)

Reincarnation in the righteous (kindly or holy spirit) is but spiritual mind (thought) transmission, mind telepathy, Jesus giving ear and answering; kind after kind. In time all things will be spiritual; not that it is not so now, but will become understood, spiritual communication. The flesh (physical) body with the brain eye becoming a spirit body, with a spiritual eye, and discerning in the spirit, flesh in its mental life having passed away.

God's thoughts are higher than man's thoughts, so man's thoughts must pass away, for the spirit is onward and upward (life and knowledge grow), without end, forever. ("God is unsearchable and beyond finding out.") Though we are flesh and blood, we are spiritually designed. God is a spirit; he designed us spiritually to become like him.

We take gold ores to the smelter; the design is gold; it comes from the fiery furnace gold refined, or purified, or freed. The impurities are burned up and become ashes; the waste matter is cast away, to go back to its own; kind after kind.

This earth is as a smelter, in which life will be refined, the same as in the process of gold. It says: "He is like a refiner's fire and like fullers' soap."

We are the ores in which are the gold and precious stones; there will be no returns from some (be as though they had not been); some will yield but ashes (be burned up); others will shine as is their product (be settings in God's crown). We are the cultivators and growers of

the gold and gems in the rock (our body). All earth and life was sown for a special purpose, each in its line and order. We are of earth, earthy; as the rocks give up their stores for the joy and uses of men, for which they were sown, so will man return the treasure for God's joy and pleasure, for which he was sown; all life is the same; God made it all and for his pleasure.

CHAPTER 181.

It says: "God will provide." He will if we obey his law; the law is the provider. As long as we follow our own law we have to provide for ourselves. Man has broken the law and must provide for himself until the law is again restored. In heaven God will provide.

Adam (man) fell, and tempted Eve (woman) in the beginning, and does so still; in it the earth and man were cursed, and is so still, and must die (God said so). But there shall be a new earth, and a new heaven, and a new man; it is the life (law) wherein we are brought into being, and can not fail, for life is immortal, the gift of God, through Jesus, our Redeemer. "They that follow him shall not perish." "Thy word is truth." Though we think we are gainer, and provided for by getting possession of goods, money and wealth, and have pleasure, no matter how we get it, just so we get it. But this is the greatest error of human kind. Though we get rich and leave it to others, it changes nothing. If unjustness and unrighteousness will not be our (the flesh's) downfall, ruin and death on earth, it will be the ruin and death of the soul in the hereafter. *The words of God stand fast.* "The soul that sinneth it must die." The words of God change not, nor do they relent. The time will surely come when the voice of God will cry

out: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

CHAPTER 182.

While in the life of earth and flesh, thinking only of it, laboring in it, Jesus is afar off. When laboring for heaven life, thinking of Jesus, through whom it must be reached, he draws near to give us understanding, or warning, information. The reason we do not understand him is because we do not work enough with him to get acquainted; we are always trusting in ourselves and look for things that are hard of understanding, discouraging and unreasonable, instead of trusting in Jesus, in whom is light and clear understanding, encouragement and reason, the easy and favorable things for our best welfare, guiding us out of darkness into light, giving warning, understanding.

Were we to see ourselves and life as we really are and live it, or see the holy light of God, it is doubtful whether any of us could withstand the shock and live. We are in the life of death, that which causes death. We are maimers, tearers, stranglers, murderers and devourers of each other. (Mark well these words and ponder.) We strangle the innocent babes in delight, deform and cripple them; we mash them into a pulp, in what we call happiness and enjoyment. We violate the holy law of God; the word *murderer* is stamped on us, as the little mounds attest. (God made life to live, and not to die.)

(Though we have sealed their mouths and silenced their voices, yet in the res-

urrection they will speak with open mouths, for the God of heaven is their body, and *his* tongue is in their mouths, and *he* will not keep silent.) O God! what shall we say? The tongue cleaves to the roof of our mouth, the little, silent mounds are the witnesses and proof.

We revel in blood, among shrieking, dying, decaying bodies; it is our joy, it is our delight, it is our merriment and laughter. Nothing is left unrecorded; nothing is thrown away; all goes till the harvest, then the accounting and separating, and not till then. But then.

We are in the blood, amid the grief-stricken, groaning, dying human beings in all their agonizing, piercing, suffering death from the time of Jesus' death. How deep are we in gore and blood, how deep? All the blood that has been wantonly spilled since the death on the cross of Calvary (which wiped away the blood stains of Adam). Is it ankle deep, knee deep, waist deep, to the armpits, to the neck? More than likely to the neck, for we are in the last day or stage of human existence, and the tide rising. How long before we will be gurgling blood, and it the blood of dead men? How loud are the shrieks of the bruised and dying (our laughter and hurrahs)? How loud? as the gentle zephyrs, the wind, the whirlwind, the tornado, the thunder storm, the cyclone with its floods? Very likely the latter, from which there is no escape. How long before the voice of God, "Thou must surely die," will be heard? There is One, a mighty and a holy One, who in days gone by said to the troubled waters and howling winds, "Peace, be still," and they were stilled. Since then the waters have become troubled again, agitated, seething, foaming, rolling waves in tidal flood stage, and hurricane sweeping, ready to engulf and destroy everything. He who calmed the troubled waters be-

fore can also calm them now, and say to the tide, recede; and to the winds, be still, and it will be so. Not alone, but with the help of God (man), God's help. He in us and we in him. ("Go forth, subdue and conquer.") As in the day of Jesus on earth the voice of God cried ("through John") out of the wilderness, "Repent ye, for the kingdom of God is at hand," so does it cry out now; the same voice cries throughout the earth, "Repent ye, for the kingdom of God is at hand." Though Jesus and John were slain and their voices hushed, their spirit is rising again in the last day, sounding the trumpet, the last time on earth, to all kindred, tongue and people: then will the end come.

We are dead (doomed by sin), for in a short time we pass away without knowledge of real life, so we are practically and surely dead in our own selves and life. The work is not yet finished, harvest not yet ripe. All things of our life of godly life have a beginning, development and realization, but no ending. Life in God is immortal through Jesus, the gift of God. In him it becomes finished, or ripe, and so remains forever. In it there is no ending; it is eternal (perpetual) life; it was so instituted by God in the beginning; it is the life of all real life. Earth life is typical of heaven life; all things that we make have their time in conception, determining, growth or development until realized. We are life of but this one world; God is the life of all the worlds. Though we are gods, for we create and make, yet we are the lesser lights; but in Jesus we may grow and develop until the greater light is realized.

We are dead (in sin, which ends in death) and must rise from the dead (quit sinning, killing).

How did Jesus rise from the dead (overcome death)? By sacrificing (turn-

ing from) that which causes or produces death. He asks us to turn from death, overcome the things that cause or bring death, and forget them, be free from them.

Why hang back, shake and shiver in fear and trembling? He offers eternal life for our death, sacrifice of that which causes death. Why not be of good cheer, strong and brave? Jesus says: "I have overcome the world" (death).

So may we; the offer is open. Shall we purchase, shall we buy? All is natural. Shall we accept? It is here before us, as clear and as plain as the noon-day sun in a cloudless sky.

They that think themselves the unfortunate ones (poor) are really the fortunate (rich) ones, for they have not so much to make up, clear away and reconstruct. This earth will be destroyed, the impurities therein burned up. God said so. ("Thy word is truth.") It is cursed in sin, death, and must pass away, for all things dying must die. ("Dying, thou shalt die.") In Jesus alone is life. God offers it as a gift. Shall we take it, follow him and live? My prayer is that we will get conversion, conviction, turn from an unbeliever to a believer. Take advantage of the great opportunity before it is too late. (Invest your all, returns are sure.) The time set we know not, but it will come at the appointed hour. When the time is up the clock will strike, and the sound will be heard throughout the earth, judgment set, and all will be called up to receive reward or sentence. Shall it come as a day of rejoicing, or as a day of sadness? God searches the heart; in it our whole life is revealed; not one moment is lost. Judgment will be from God's throne, and all placed in their place and order, and receive their just reward.

"What God has joined together let not man put asunder."

Only in holy wedlock have we a right to relationship, for in marriage we become one flesh, and only death can part us, even though we separate.

We were made for a holy and divine purpose and of special design; not like animals, which stay in the same life of dumb beasts, but to rise higher and higher. As new heavens and new earths are created, they make life and things therein for our pleasure.

They said: "Let us make man in our own image and likeness." They were of one mind. Mind is over matter and the will supreme. As in, I will make it, and with the help of God, understanding, it will be done.

When we, the children of men, become of one mind in the holy law of God, mind will be over matter and the will supreme. God's law will be done, even to creating of new heavens and new earths, and life and pleasure therefore, throughout eternity and in all of God's realms.

God made us for his pleasure, which is also our pleasure when in divine relationship, being a oneness with the Father and the Son, the Trinity: Father, Son, and man (Holy Ghost).

The ghost come back; again becoming one, the Godhead, supreme power, knowledge and understanding of all things. Faith and work of earth, mind and will of heaven, as one, rule supreme.

When not of one mind the work must fail, for one goes one way and another the other way, and makes confusion and discord; without harmony we can not accomplish lasting results.

The world's salvation depends on our becoming of one mind for the holy and divine law of God, and becoming godly, one with the Father and the Son, adopted sons, and of the household of God, redeemed, taken back by faith in Jesus. The holy life leads to and has its reali-

zation in the Paradise of God. The unholy life of the flesh leads to and has its ending in the grave (hell, Satan, death).

The life of holiness leads to cleanliness, godliness, purity and eternal life. The life of unholiness leads to unrighteousness, filthiness and death.

"The path of man's glory leads to the grave." The path of the glory of Jesus leads to God and eternal life.

"Fear *God* and give glory to *him*, and worship *him*."

Do his will; keep the commandments of God as they are written; do not give glory to man and keep the commandments of men as they write them.

It says: "When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

"Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

Again: "When a righteous *man* doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he has done shall not be remembered; but his blood will I require at thine hand.

"Nevertheless, if thou warn the righteous *man*, that the righteous sin not, and he does not sin, he shall surely live, because he is warned; also thou hast delivered thy soul."

The warning must be given. They that draw back and keep silent are in danger. It is not that it imposes hardships, but offers great opportunities.

Shall we, then, falter and frown, or work till the sun goes down? Should it

make us shaky, cowardly and weak, or make us resolute, brave and strong?

"To the victors belong the spoils."

O God, our heavenly Father, help us to submit to thy Son, Jesus, and accept him as our only hope and redeemer, follow him in all his teaching, guiding and ways.

We have been fighting him; we wounded him; we have him bleeding; but this will end in death. He is fighting for life; life is the conqueror, and not death. We want to acknowledge our error, and ask thee to have mercy on us and forgive us, and help us to join the conquering army and vanquish death now and for evermore, and fit us for thy kingdom, and thine to be the *praise and glory for ever and ever*.

In the name of Jesus we surrender all to thee, surrender all to thee. Amen. Amen.

CHAPTER 183.

There are two seasons of time, a night and a day. Satan's reign on earth in the flesh, night, and the kingdom of God on earth, Christ's reign, or reign of righteousness and being fitted for the kingdom of heaven, day. As the Word has been given to me, a sure way to death (hell) is to take from, or tax, your fellow man; and a sure way to life (heaven) is to add to and help your fellow man. Not to aid him if not in need, for that would place him in debt; no greater tax can be placed on one than to put him in debt; to put another in debt is to place yourself in debt.

The needy, those unable to work or provide for themselves, have a right to ask and accept help without fear or shame, and they that aid them do good work, place an investment in Jesus and future life. (We say we believe in a

hereafter life and reward in heaven; that we shall be rewarded for the good we do unto others, Jesus. Jesus says: "As you do unto others, so do ye also unto me." Then why are we always after the other fellow's nickel? Does it not seem that in our selfish ways, while we are reaching after the other fellow's dollar we are letting go of five dollars of our own? This work is not meant as a perfect work, or correct understanding, but a thought producer, or question raiser, in which an understanding is given and the understanding of others asked; building ladders of knowledge and power to climb to heaven, obtaining conviction and following therein. And that in setting forth the light within us we build steps or place rungs in the ladder by which we climb to infinite height. He in us and we in him; Jesus, the righteous one, the light of the world, the ladder by which we climb to the temple and throne of God, infinite heights, and light that lights up all dark places. The reading or repeating of some of the work may at times seem or become tiresome, but we can not do without using the first step repeatedly in building upward; we need it to carry material to the top to build up; we use it every time we go up and every time we come down. Though many steps, it is but one step; though many repeated words, they are but one word, Jesus, the ladder that reaches to heaven, the light unto our feet, the word that leads to God.

"In the beginning was the Word, and the Word was with God, and the Word was God" (Jesus).

So now that, as Jesus laid down his life for his fellow man and took it up again to live eternally in heaven, what good I do from my own self for my fellow man will stand in heaven to my credit, to draw on throughout eternity,

and can never become less, as in God all things increase; not that it would be in money or earthly things, but in the joy of his glory, the glories of heaven.

And that in that is the saying fulfilled that the rich on earth are the poor in heaven, and that the poor shall inherit the earth (it will be their habitation), and the meaning of the kindly words of Jesus to the rich young man (get things of your own).

And that there will be a resurrection of the living and of the dead, a day of being called before the judgment bar of God, of them that die (fall asleep) in Jesus, and of them that die in Satan; and that there will be a separation; they that fall asleep in Jesus go to heaven and receive their reward from God's throne according as has been their work, and that they that died in Satan will be turned back to earth, to receive their reward from the throne of Satan; that life will be without mixture, and that the good and the bad will no more remember each other.

And that the spirit can not die; that is, it is life, animation; without it there is not anything, for all is life (spirit); death does not exist. When a tree or plant is cut down before it has in itself the matured seed or life germ to reproduce or reestablish itself, its spirit, animation or life flows in substance to other substances and is taken up by other life or growth; in itself it has passed away and is forgotten.

All life is the same; there is but one law, there is but one God. (Jesus said, "The Father and I are one.") As it is with plant life, so is it with human life ("the soul that sinneth it shall die"); having transgressed the law of its life, being cut off from becoming ripe or to harvest and gathered in its law or nature of life, in which is the seed or germ of life as set forth in the law governing

it, it dies, ceases to be animation. The law for taking up life again is given us in the commandments of God.

Every transgression of the law weakens the soul, and the end thereof is death if not turned therefrom. And if restored to reproducing or taking again of life, is that much less as has been its sins, its diseasing and weakening influences. That in plant life the spirit, or life, or flow of substance is unconscious and knows nothing.

But in the human being it remains conscious until the harvest, judgment day, or becomes judged (the law, God, changes not; the reaping and rewarding is in the harvest or end of time, or season set forth in the beginning); that the wicked rest not (it says, "There is no peace, saith my God, to the wicked"), but live in the life that they transgressed and was their death, the pain and sorrow they caused, until judged and given their final reward and released and consumed with the earth, its own lake of fire and own destroyer. And they that die, fall asleep in Jesus, the law of retaking life, will live in the life of dreamland, the happy state they were to others or produced, until the awakening or being called forth before the throne of God to receive their name and life, according as has been their work or life, as set forth in the Ten Commandments, the law of God, life. That there is no cessation of consciousness in the human being that has become conscious of the law of God until the harvest or judgment, and then will take on a new spirit (life and animation) and a new body (form), to live eternally in the Paradise of God.

The law of God changes not. What once is, is eternal, or end of its life, judgment; if once unconscious, or knows nothing, it remains in that state. The spirit never dies, but transcends to its

end given in the law, and then judged and given its place.

There is no unconsciousness in the human being that has become responsible, learned to know God, until the judgment day.

That they that were not saved by faith (believed in God and obeyed him) in Adam's generation up to the time of Moses, when the law was given, are as though they had not been; sin is not imputed until the law is given; neither is there life beyond the grave without knowledge, faith and obedience of the law, for the law is life.

To reject the law when heard or understood, become conscious of it, is to reject life, and is punished by death (consumed in itself, or own life). They that have not heard or become conscious of the law are as though they had not been, will neither be called unto life nor unto death, joy nor pain.

And that the true light of God is not in our high preachers, kings or rich men, for they eat bread in the sweat of others' faces. God placed a penalty on man for transgressing his law, or disobeying him, heeding not his words; that man shall eat bread in the sweat of his face. To receive the grace of God he must do it in humble submission and obey God's commandments as given. As to the light of God being in the preachers, kings, rich or idle seems impossible, for the world feeds them and is their light, strength and supporter; most all the world follows *them*, and not Jesus. They seek for the life of earth and present ease and pleasure, and not for the life of heaven (sacrifice), and ease and pleasure in the harvest. They are not examples (light) of Jesus or the apostles. It says, "The rich can not enter heaven," then neither can they that make riches the object of their lives, whether they win or lose.

And that if a man has more money than he needs for righteous living and gives it to the needy he puts it on interest in the bank of heaven; whereas, if he puts it out on interest and draws it and spends it needlessly, or it remains on interest, when he dies it passes from him and he loses *it* and the *opportunity* he had to do good, and becomes in debt himself, for he holds his fellow man in debt, and so is in debt himself.

"As you do unto others, so will God do unto you" (you do unto yourself). And that they that marry for a holy purpose and beget children in holiness, and live honestly and uprightly, will be sure of being redeemed and have a place in heaven.

And that they who gather together riches in the millennium, the Sabbath day of the Lord, after the true Gospel is given that brings conviction, will be heaping up debts to pay in the judgment day. And that our lawmakers, that make unequal laws that drive people to commit crime and suicide, causing them to lose their souls, will receive their reward; that they are hopelessly lost, that they will get measured out to them as they measured out to others.

And that it is not a personal devil in us (but may be so understood) that prompts us to do wrong, but a diseased mind.

The words of God, repent or perish, stand fast.

All tendencies to do harm or wrong are of a diseased, unsanitary nature. No one need be in doubt of what is ungodly; all wrongs are ungodly and are insanity; no sane person with a sound mind will harm or do wrong to another. No insane person ought to be punished, but ought to be looked after, so they can do no harm to themselves or others.

And that all killing and all cruelty is wrong and calls for more blood and

more affliction. *Get sober and repent, or the world will go mad.*

And that the studying of the Bible is the studying of a new language, translating our language into God's or nature's language. To think that we are growing wiser and smarter by adding new words to our language shows our ignorance and going backward, for God's language is simplicity, and not confusing and hard to understand.

It is written in nature, they that most understand nature, or are the most natural, understand God, or the Bible, in proportion. To grow wiser is to make our dictionaries smaller and not larger.

To grow godly and natural is not to make the Bible more confusing and harder to understand, but to make it plainer and more simple. The wise men of God understand the Bible as readily as do the educated understand the primer. And that the pure in heart seek to overcome differences in love and prayer; the impure in heart seek to overcome by hate and strife. No one need be in doubt as to the light they work in. Love is light, God; hate is darkness, Satan. Life and death before us.

And that death and hell are the same word or meaning; hell is the destruction of matter; death is the destruction of life, in which the mind or conscience sees life, or the sustainer or pleasure of life, destroyed, being conscience stricken, or suffer in the spirit, or conscience. And that love, peace and equality must come through the heart. The struggle between capital and labor is unrighteous and will go on and grow worse until the final destruction of unrighteousness. The killing of men and women for the lusts of the flesh is unholy, and will continue growing worse until the final destruction of unholiness. Humanity must be saved through man's heart, God's way, the inner and deep conscience

within the soul. Jesus, the light of the soul, the knowledge of God written therein, and the light chase away the darkness. And in the kingdom of God righteous men shall judge the world, in which all are equal. Money, name or station will not be considered; righteousness alone is the kingdom of God. And in the kingdom of heaven they without treasure in their own name and right will not be on record. The rich and those supported by them, and they that get their living unrighteously and in the sweat of some one else's face, will be cast out as chaff. In that day the rich indeed will be poor, being in debt to the extent as they held back of the laborer's wage and unrighteous gains.

He who brings in money and earthly possessions in that day brings in chaff. He who presents himself honest and but one kind and righteous deed to his name will bring heavenly treasure in that day, and be a jewel in God's crown, to shine forth forever in its glow. They that will present that which was held back from others will be cast out into outer darkness, for in them is no glow (glory). "The glory of God (righteousness) is the light of heaven." And that this life is all a great work instituted by an all-wise and all-powerful Being, a Spirit that was from the beginning, in whom is all knowledge from the beginning. "Knowledge is power," and so is the life and knowledge of all things, and all powerful.

But in our making all must be done in freedom to man, for that is one of the chief parts of this great work or life. And the work must be done in holiness and righteousness to become of that great life and character of the Being in whose hands all is held and being worked out.

And only they that live in it can understand it and become of that life and

character. And that they that will be judged holy and righteous will learn and sing the song of Moses and the Lamb, the heavenly anthem, the charm of all God's beauty and loveliness, music and song, the mirror or reflection of God.

And that kind after kind is the law of our life; to transgress it is life of a different kind, and decays or loses itself, or its identity, and becomes lost, or dies, is gathered up with refuse or things without known value, or place for them.

What Adam called all creatures was to be their names; they were to be known by these names, a design for them to live in and be identified by. We were called men and women, but we renamed ourselves as ladies and gentlemen, and gave ourselves titles, exalting ourselves one above another, and following a design of our own, and in this state and under our naming we are not known or on the pages of the book wherein Adam wrote the names (God's book of life), and can not answer when the roll is called, for we know not our name and place.

And that in the reign of Christ, Church and State will be united; that the State is corrupt and the Church idolatrous; all is mockery and must perish. ("God is not mocked.") The law of God is liberty.

Freedom of conscience must become a principle of heart and hand. ("United we stand, divided we fall.")

The State must be cleansed; religious liberty proclaimed, for that is one's state of conscience with his God, and enters not into earthly affairs; it must be safeguarded in liberty, and not in enforcement, in peace and a helping hand.

In separation is dissolution, weakness and fighting (attacks and counter attacks). In union there is strength; be-

come a united and one people, and with God's help, man being his help, living in his law, doing his will, all things become possible: "peace upon earth, good will toward men," and blessings till we can no longer store them.

And that God provides; he in us and we in him, in unison.

God was before us; it is not that we add the knowledge, wisdom and history (life) from the time of Adam to us or ourselves, but that we add our life to the already life that was before us (we being God's help), and draw from that all that we want; God has it in store; it is all that there is of life.

All is God (life), and God (life) is all. God (good) is all in all. Anything not in life does not exist.

God's law is liberty or death (fullness); in liberty must God's life be grown. He will provide our wants if they are for our best welfare. He is our Father in liberty; we are free, and are God's in the flesh, and may live the life or wants of the flesh if we so choose and provide for ourselves; but in it we are mortal, liable to failure and destruction at any time, and in it pass away. The life of earth (flesh) grows old, decays and passes away; in it we grow older, or toward its end, from the time of inception. The life of heaven grows younger, stronger and brighter, for each moment in earth life brings us nearer and adds more knowledge. (Wisdom is the strength of the Lord, and life is life in its birth.)

And that it is not that we are condemned to sure death, having lived unholy lives in wedlock, not having understood the law of life of holiness, and followed those before us. It says: "Until John, righteousness was preached and all men press into it." Not only until John, but during John's generation, or time of its going forth to all

kindred, tongue and people (John's voice being heard in all the earth), until the law of holiness is given and preached. A law is not in force until given.

The law of righteousness holds us until the law of holiness is given and understood, and then we are in both laws, man to God, and man to man, being the whole law, and when fulfilled, gone to all the people, the law of earth, man to man, will pass away, the end come of all earthly things, leaving all in the law, or life of God, one head, the law of all, life under one rulership, there being no objections nor dissatisfaction. It being the wish and wants of all, it will be immortal life, with all things at its command. Having knowledge of all life from the beginning, and mind over matter (matter of life being at its disposal), it makes life of all (God), the will or mind of all (God) supreme, and in it all things possible.

And that sin is the transgression of the law wherein lies our lives, our fortunes and misfortunes, our blessings and our vexations; that in our unrighteousness to man comes all our vexations of spirit, insects and pests to vex us. And in our unholiness come the torments of the flesh, sorrow and weeping, pain and death.

That in unrighteousness lie our misfortunes, and in unholiness lies our pain.

That there is no sin, for man is free and can choose and follow that which he loves best.

But that transgression is the creator of all our ills, both body and soul. As does filth and neglect create insects and pests, increase and multiply them, so does unrighteousness, which, too, is filth, create our troubles and trials with them; that insects and pests are not of God, but of man. That in unrighteousness is whence these things come. That in living in the law of God, liberty, justice

and equality, these things will not be. And that in unholiness lies our death, is the creator of disease, which brings forth death.

That it is from whence cometh our pain and sufferings in the flesh; that in holiness to God these things will not be.

And that in following Jesus all our creations of these things will pass away. That they are of man and he must endure them until he gets tired and turns to God, in which he will overcome them, gaining the victory over death (suffering) and the grave (hell).

That God, in the making of life upon the earth, made it free and safe from all harm; that he placed man over it, and that it is as man keeps it. That all was made for the children of men equally; that as is man to man, so is the life upon earth, it being man's life; without it, he in it and it in him, there would be no enduring life. That there is no devil as a creator of evil or wickedness, but that man is the creator of all evil and wickedness, and that he, the fallen one, reaps the reward.

That in following man is death, and in following Jesus is life. ("Follow God, and not man.") That the words sin, evil, wickedness, death, grave, hell, are expressions of man, and in Jesus will pass away. That Jesus is the redeemer of the world, the restorer of life to its first design; that all man's creations will pass away.

That there is no sin, evil or wickedness in the sense that is commonly understood, but that all is good (God). (That God's mercy endureth forever.) That his mercy is as boundless as is his wisdom. That *all* is good.

That violating and transgressing the law is eating of the tree of knowledge of good and evil, law of life; in it is it

proven, and is good; in it we prove injury and harm as well as benefits and goodness; it leaves us satisfied that the law of God is perfect. That the more we violate and transgress it, the more we prove it true, in which all creations from violations and transgressions must pass away, decay, die and be no more, which is very (extra) good, as God said it was. ("And behold, all he had made was very good.") His goodness and mercy is as bountiful as is his wisdom; in it can be nothing that is not good when finished. That all things of earth nature have their times, seasons and out-working, a beginning and an end, a determining and realizing, a sowing and reaping; that in the end, harvest, God, who made and planted it for a purpose, will reap and gather that which is good for the purpose as designed by him.

The knowledge and understanding of which is given to man, his help, in which man will also reap that which he himself has sown.

God is all mercy and kindness. "This earth gave he to the children of men," in liberty, set them free, and in the harvest they will gather their own; all will go to its own and be without mixture.

That forgiveness is in the promises of the law; that in turning from our violations, inflictions are overcome and forgiveness received. That all is the natural law of God, nature, or life. That all is tied up in a bundle (heart) within our own selves; one for all and all for one, "he in us and we in him." That *opportunity* comes to all of mature age, and woe to them that neglect it! As the clock ticks off the seconds of time, so do the moments tick off your life; they tick fast and wait for no one.

As the auctioneer cries out, "Going, going; bid if you want it. Going, going, gone." He will not wait always.

CHAPTER 184.

And that eating of the fruit of the tree is getting understanding. That as the commandments are divided, four to God and six to man, righteousness relates to justice among men, in which liberty, justice and equality are the essentials (attributes), and is the kingdom of God on earth, the tree of knowledge of good (God). And that holiness relates to God, the King of heaven (Paradise of God), in which holiness, truthfulness and honesty of character and purpose, and cleanliness and purity of the body, are the essentials (attributes), and is the kingdom of heaven, the tree of life. And that the willful transgression of both will destroy both soul and body in hell fire and blot it out.

The Word of God says plainly, and common sense teaches it, that neither the unjust nor the unholy can enter heaven. It would not be heaven.

And that they that fell asleep (died) without knowing God or Jesus are as though they had not been, are unconscious; in the grave they are without life, know not anything, and will not be awakened, or called forth. But they that knew God or Jesus and died in wickedness (willful transgression) are conscious, live in wickedness, or that life. And that they that fell asleep in God or Jesus (the Old or New Testament teaching), having been good, are conscious in the good, or live in the good. Life is a current and flows onward, though the stream gets diverted.

Both live in the life as was their life in the flesh until judgment, when they will receive a new body and life. Man dies (ceases to live) but once; he can not die twice. Those asleep can be awakened, but the dead are dead. God breathes the breath of life into a person but once.

That it is not, "The soul that sinneth shall die," but that the soul that sinneth shall not come to life.

That the soul is dead; that life is in the resurrection, and Jesus is the life. That in following Jesus we (the seed) are planted in fertile soil, spring forth into life; and that following man (earth life) the seed is planted in barren ground and does not come to life.

That it is not, "The dead rise," for there are no dead, but those asleep are awakened and called forth to receive life.

That the life in the flesh is but animation, agitation; waters become agitated in which they become manifest of power.

The heavens and the earth also become agitated, their life manifest, and at times sink into a calm (fall asleep). That our life is but a shadow of the real life, and will fade away in Jesus, the full light. That we in the flesh are an agitated substance, in which life is manifest; at times becomes calm, dies down, apparently lifeless, but again becomes agitated and violent, and becomes manifest. The air stirring, being awakened from sleep (for it was not dead; merely in calm repose), becomes violent and destructive; its manifestation is seen, heard, felt, smelt and tasted, though in itself unobservable.

All earth life is the same; it is but a manifestation. Life is in the resurrection, and Jesus is the resurrection; if we do not become life in Jesus we remain dust (dead), for in ourselves we are dead, dust of the earth; from it we were taken, and to it we return if we do not come to life in Jesus.

CHAPTER 185.

The words "death" and "die," and the words, "wickedness," "evil" and "sin," are expressions used for our under-

standing in our darkness. They are a tax and confusion, and must be put away, and the word "transgression" alone be adopted and kept. In so many different words of the same meaning are confusion and difficulty of understanding to the heathen and ignorant. In the word "transgression" explanation can be made to them that in transgressing the natural law of anything (nature) is punishment, decrease, and in the end death. And that when the right understanding comes all unnecessary words will pass away. (Jesus said he sleeps, but had to say he is dead, so they would understand.) They are of man's creation and must pass away. God says he will turn the world upside down, which means man; when he does, our high people, that are mad and insane now, will become sane and sober, and God's Word simplified. He who receives and has the giving of the bread of life from above and does not give it to the people will himself starve. "There will be hunger for the knowledge." If they do not give the bread (warning), their souls will be required. We can not depend on Jesus' blood having paid the price. His blood paid the price of witness and proof, the fulfilling of the law, making it certain, and having sealed it with his blood, suffered unto death (died), it can not change, and violations become sure penalties.

And that the harvest or end of this life was set forth in the beginning; that time moves by days and seasons, which was determined or set forth in the beginning, and when that time is up then will be the end, or harvest.

God, the reaper, will gather that which is good; the rest will be burned up. That seven is a whole number or cycle; in the seventh it will be finished; and that we are in the *seventh*, the Sabbath of the Lord. That wars, desolations,

troubles and extermination among old and civilized nations are signs of the near end. That these things for a time increase (the natural result of a blow for a blow), then will multiply. Our troubles (smoldering fires) have been increasing, and in course of time will multiply (flame up), become of double severity in a season (bursting out in all quarters), and will seal our doom if we repent not. That the repenting lies with the rich, and rulers, and lawmakers. If they repent not, establish liberty, justice and equality, their blood will be required by men and their souls by their God.

And that Jesus will come again to earth when people will have prepared their hearts and character in like manner as is the heart and character of Jesus. And that events will multiply, and his coming is close at hand; that there will be a people spring up that will consecrate their lives to him and prepare themselves for his coming. That the Gospel of Jesus has been confused and divided among the different religions, but that there will be concentration of the truth, and it will be sent forth very rapidly to all parts within the circle of the earth, to all kindred, tongues and people. And that the harvest will be gathered and flesh and blood life come to an end.

And that it is necessary for people to let the light of God shine in their own persons and characters, make their living in the sweat of their own bodies and sacrifice in their own blood. That money can not be accepted by God for heavenly treasures; that selfishness, driving bargains for gain, working others for profit, then giving of such gains and profits, is mockery, offering a bribe to God for salvation, and will be turned down. That they that attempt it will lose all in the day of judgment and will be cast out of God's presence, and the good they

have done will not be remembered. And that in the end of this life we shall be judged, weighed in the balance, and that the deceiver, liar, thief and robber will be found wanting; that God is a just God. As we do unto others, so will it be done unto us; weight for weight, measure for measure. That the things in the earth and on the earth were given to the children of men; that they who claim that which they did not earn, or hold more than is their just (needed) portion can not understand God's righteous judgments and are not of the household of God. And that the law of God is liberty and freedom; he who holds others in debt is himself in debt.

And that they that condemn others to death and execute it are also condemned to die, and are unpardonable as to entering heaven, unless they repent. Jesus' mission is to save that which is lost, and not to condemn and kill. He says: "Follow thou me." He who disobeys and takes life is lost. God is the giver of life and it is his. (God gave the life of his only begotten Son as a ransom when he was held captive and condemned to die.) He alone is the Judge and his law the executioner.

He who judges others acknowledges that he sees (understands), and so "his life remains," his deeds are recorded.

And that they that get their living by fraud, deception or robbery, and they that get their living at the hands of others, and in a dishonest or unjust or unholy way, are insane, mad, drunk and blind; that they follow the life of earth and the flesh, follow death; that it is the path that leads to the grave. And that they that take dividends that Sabbath-day earnings enter into not only take that which does not belong to them, but that they willfully transgress and violate the righteous law of God, and are

hopelessly lost if they turn not from their transgressions.

CHAPTER 186.

In my writing I do not mean to accuse or judge any one, but in pity and love try to bring to all (not I, but the spirit in me) remembrance and understanding of God's righteousness and holiness, that leads to eternal life and happiness, the kingdom of heaven, a union of hearts, one understanding, one love, one people. That the things that are of God and are eternal, and the judgment in the resurrection (harvest). That all creations of evil, disease, pests and vermin, thorns and thistles, and all destroying influences and agencies, are of man, and not of God, and will pass away in the *spirit* wisdom, or understanding of God. That in yielding to evil temptations is weakness and decay (defeat and death), and in overcoming them is strength and growth (victory and life), even to becoming almighty in power, perfect in wisdom and life everlasting, one with the Father and the Son.

CHAPTER 187.

And that the Sabbath is of great importance; all ought to seek for conviction thereon and follow it, and keep it holy; not in oppression or enforcement, but in liberty. That in willful breaking of the Sabbath "the world remains in darkness, and the people in gross darkness." God says: "Keep my Sabbaths." In disregarding this we break the commandments and close the gates of heaven; that they that work on the Sabbath or work others on the Sabbath are lost, and nothing of their righteousness is remembered. The willful sinner can do no righteous work. That the keep-

ing of the Sabbath must be from the inner man, of love, and not from the outer man, of force.

That to enact Sunday laws and force them on the people is to break God's most holy and cherished law, his first enactment, or covenant with the people, that of liberty and freedom to man, as in the beginning he set man free. And that the Government ought to run all public works so as to protect the people from hell.

And that the law of God is righteousness, the kingdom of God on earth, and that God is a just God and will judge in the law; that right in love alone is right, and not as man has it, to return blow for blow and punish by doing injury. God grants freedom and privileges, but at the same time he informs us what is right in the law. Lawbreakers ought to be put under restraint, so they can do no harm, but ought never to be punished by bodily harm or injury, and all efforts ought to be made to save their souls. Returning blow for blow or punishment for punishment is death, no matter what the case or by whom inflicted or done; it is the transgression and violation of God's sacred law.

God alone is the holder of meting out punishment. God so loved the world that he gave his only begotten Son to save it, in love. He who violates it will take up in the resurrection what he lays down on earth, with its flesh life, with its fruits as given in the law, whether by individuals singly or by nations.

That the work of God is to restore fallen man in love through Jesus, whose life was laid down in love for man, and when accomplished all things will be restored to their natural design or nature; there will be no more insect pests or vermin, thorns or thistles; no annoyances of any kind; no punishments nec-

essary; not from man to man, nor from God to man.

It is not that thorns and thistles are in the earth, plant life, but in man, in whom are the perplexities.

To the plant they are beauty and pride; to man they are stings, pain and poison, the curse or suffering portion, the creation of it through transgression of the law of God. Not that God made them, but that man creates them. Not that God makes them, but that God allows man his choosing. God does not make the sword, bayonet, guns, bullets, cannon and explosives, but allows men to have their playthings, for they are his children, in maturity and freedom. He gives them knowledge and power, understanding and reason, and tells them how to overcome and avoid these things that are against him (thorns and thistles).

Life is as we make it, for we are gods of earth. All is natural. Our life is a law that changes not.

And that God says: "Thou shalt not kill." Now, if we disregard or violate this command willfully we commit an unpardonable transgression, as to entering heaven, for we can not restore life. Other transgressions can be forgiven or paid for, or made good, atonement made, for we have dominion over them, they being our own creations, and all are sinners, and can all help each other to right wrongs and forgive each other.

They that do not pay if they can and forgive others are also unforgiven and in debt, bondage, and can not enter heaven, for heaven is free, free from all unrighteousness. Man, too, is free, free to follow the dictates of his own conscience, for he himself is responsible to his God. Man doing wrong, being weak and diseased, having a depraved nature, needs gentle and kind help by being cared for in love and kindness, and guarded and protected so he can do

no more wrong or harm. Not try to save them in their transgression, but save them from transgression.

And as I glance about me and come in contact with my fellow man in business, I see and feel the subtle movement of the serpent with graceful coils to squeeze and crush, and fangs to strike, as they with oily tongue, and deft movement, and watchful eye are after that dollar you have earned and which is yours.

Even mothers with children tugging at their skirts, your near neighbors whom you treat as your own kin or self (as such they are in reality), watching your every movement, and when your back is turned stealing whatever they can get hold of, even going into your house, into your bed room, your private apartments, and stealing money from your pockets that you have earned, little dreaming or caring that the eye of God is looking and the recording angel is writing it down, and in the day of judgment they will receive their reward. (Dear Father in heaven, we need help (understanding); we pray for it in the name of Jesus.)

Not only are these great wrongs done among neighbors and those you rub elbows with and extend hospitality to, but among husbands and wives, as they with lying tongues and deceitful acts deceive and strike (injure) each other, their own member, for they are one flesh in bondage or marriage, and one body in Jesus; they poison, strangle and kill their own members, of their own self and body.

And I see and feel these things, being a willing victim, so I may be the witness and proof, so I may not lie nor deceive, but write the truth and extend my help. Indeed would I be of low degree in principle and small of character should I not put forth every effort

and do all in my power to change these things that are death to us, for the things that are life to us.

And shallow of brain, and dim of vision, and weak in conception and sense of feeling, could I not understand our true position, that this life as we live it will end in sure death if we repent not (turn). May strength be given to all who call themselves men and women to turn and bring the words of God to reality and truth, that he will turn the world (man) upside down. We are in darkness and understand not. I pray to God for light and strength in the name of Jesus.

And that great and wonderful is our Lord God; great is his wisdom; great is the law of our life, in which life pays its own debts and draws to itself its just rewards. Though the law is life, though the law is God, though the law punishes unto death, yet is God all love, mercy and kindness, for man is free, endowed with knowledge and understanding, and has dominion; hell, death and the grave is his own choosing.

"Life is as we make it." Wonderful beyond conception are God's ways to impart knowledge, and wisdom, and goodness to man. How wonderful is the sense of smell! We can not see it, feel it, hear it, taste it. Yet are not all the senses included, or one, in the sense of smell? Through the nostrils is the breath of life. Then why not all the senses of life? Heaven, or spirit life, will not be earthly or material life. Dreams are not physical action.

Most every one, at some time in his life, has experienced this wonderful sense of smell; he at some time approached a kitchen and filled up on the scent of the meal being prepared, though he could not see the house or tell from whence it came; yet by that smell could he not see the cook in her duties, the kitchen

and the spread table, the juicy steak or slice of ham or bacon sputtering and frying, and the steam of the coffee giving out its aroma? Great and wonderful is our Lord God, and our opportunities for great riches.

Oh, my soul, why sleep?

Oh, my thoughts, why dull?

All life is sweet.

God is love.

Oh, give thanks to Jesus, our Savior.
Bend the knee, bow the head, to the glory of God.

CHAPTER 188.

And that physical work or work for earthly affairs is paid by its product: the unit is dollars and cents for easy transaction. Mental work is the mind's action, or mind of God, or reason; in this man is endowed above all other creatures.

It is a free gift of God to his children; he in us. It must be free among them; we in him. Do as Jesus would do; give all things free and all equal. He who charges or takes pay therefor is paid in earthly things, and has no pay coming of God or heavenly things. The preachers preaching the Word of God for money and living it up are paid, and have nothing more coming, and will be the poor in heaven.

And that man that marries and brings children into the world without first providing for their support is not only "worse than an infidel," but is lower than the beasts of the fields; that the love of self, and not of God, is in him. That in the destruction of a soul, his own soul will be required.

And that it is not that this earth will be destroyed, but that after the harvest is gathered, for which this earth and life were created and made, all stubble and impurities will be burned up, and

the earth purified and cleansed; it is the law of this, our life. We use the word destroy for our understanding, but it is the opposite of the reality.

The earth will not be destroyed, but restored, built greater. It will be emptied of its waste matter and impure and unclean flesh. And that the righteous and holy will be taken off the earth when Jesus comes, and the unjust and filthy will remain and be burned up as impurities. That such is the law of our life; we can not misconstrue it.

Taking into consideration the advancement of the last hundred years with a former period, we can not help but believe that all things are possible with a spirit that has been from the beginning; that it can make and bring forth all it desires, or for the good and advancement, or more abundant life, even life eternal, which is the greatest incentive, or prize, or achievement, that its constructive powers are equal to its conceptive powers.

And that God made this life of ours, set it in motion, with its law to govern, and time and seasons to run till harvest, and will be reaped by him; that which is good, for his granary; that which is not good, for the fire. And that the woman who paints and powders is dirty, and the coal miner that is black with coal dust is clean; that one is deception (darkness), the other is honesty (light); that no darkness can enter heaven.

That this life is not life, but growth; that life is at the end of this life, which will be its maturity and harvest, and that it is to my best interest to look well to its growth and maturing, and sacrifice everything in this life that does not enter its growth and development in the law of its life; in this lies my only hope of a future life, for the flesh passes away.

And that this life is as natural and as

simple to God and the angels as is our planting for our harvests, and work for our machinery and apparatuses. That in our raising foodstuff, in the harvest we gather the food, which is the life, throwing away the stubble, husks and hulls, waste matter. And in our foundries and machine shops we mold, cut, fit and polish the different parts or pieces for some special purpose, to finish a machine or contrivance. The mold, after the casting, is demolished; the sand and bed of the cast is no more used as to that casting. In the machine shop it is polished and fitted for the purpose or object designed in the beginning and becomes a member of the finished work, or process, or plan; it being that part of its life. As in the clay in our hands, so are we clay in God's hands; if the clay contains not the right properties it can not be shapen, but crumbles and goes to pieces, back to earth, its kind. Likewise in us; we being clay (a body), must contain the properties necessary to form or shape the mold for the casting and be fitted for the part and place designed by the Designer. As is the clay submissive in our hands to be shaped after receiving its food, bread, properties, its substance of earth life, so must we become as little children after having received the bread of life from above, so that God, through Jesus, the mold and form, may cast, shape and fit us into his own work, life, or body, and become a part or member of himself, through Jesus, his own life being cast into life from a clay form or mold, a living soul, animated body. All is possible with God, but his ways are beyond finding out while we are in darkness (disobedience). That we may become polished and fitted to become a part of his (God's) life or work, a member if we so choose, but must submit to God's will, and by him be shapen for

the purpose or place designed by him. That this earth is a special field, in which is planted this life for God's purpose or plan designed by him in the beginning. That man is God's harvest in this earth life or work, and in the harvest will be gathered and become a member or part of a new body (Christ), our old body or hull being cast away and no more remembered. That our life among ourselves, wherein is justice and honor, being members of each other, is a type, or form, or image, or cast of the greater life to be, when all things in God's realm are gathered and brought together, perfect wisdom. And each one of us in our life will be a star (part or member) according to our work, brightness (occupying a position), according to our polish (fitness).

And that it is not the mating of the physically strong in health and muscle, if such advantage be taken for greater satisfying of passion (lust), greater pollution, and thus greater degeneracy (in the parents' feast the child starves), but the mating in holy wedlock for the love of God (purity), and not for the love of the flesh (lust). God's love is greater than man's love; to become of his love and character we lose nothing. Life and love is in God's harvest of heaven, and not in the harvests of the flesh. That it is not as to the fit and unfit, healthy or diseased, to bring about a regeneration and give us stalwart men and women of health, brain and muscle, but in the doing of the will of God; that marriage is for a holy purpose, and not for pollution. That holy wedlock will wipe away *all* disease, infirmities and degeneracies of the human race. That it is the transgression (disobedience) of the law of God (life) that creates these things; that in none transgressing (obedience) lies the cure and prevention.

That though we are badly diseased

and in a burning fever, we are not beyond recall. As long as the word "repent" is open to us there is life and there is hope. Jesus is the name in which lies life, hope and strength. Will we take hold and cling to it (him)? Holy and righteous is the name (life) of the Lord; in it are no sighs nor tears, weeping nor crying, pain nor death.

And that in the future, or reign of Christ, there will be more love for the divine or spiritual things, and not so much love (lust) for material things. The spiritual things that live forever, in which are no tears, will become manifest and take root, grow and produce fruit, luscious and sweet, and in the harvest be gathered the ripened fruit for which this life was planted, the divine spirit life of love, that can never die nor fade.

And the love of material things that die will be forgotten. God's love will conquer lust (our love), and in it conquer death.

And that as humanity becomes righteous and holy (repent) all conditions of earth, sea and sky will come into harmony with man; all will be love and pleasure, safety and happiness.

That the *soul* of man controls all life and conditions of this earth, for man is that life. That the earth was cursed (condemned to die) for man's sake (so sin should be destroyed); that as in transgression the earth was cursed and brought forth thorns and thistles (pains and suffering), so in man's redemption (repentance and turn to God) they will again pass away, be no more tears, pain nor death. And that the only way to get peace on earth, good will to man, is to do God's will.

We can write all the books we please, enact laws and legislate, hold councils and make peace proposals, all to no purpose. The book of peace can be written in one line of any ordinary book. The

words are these: "Do the will of God; keep his commandments." And in yet fewer words, "Follow Jesus."

Why should I hesitate to stake my all on Jesus? He is my *only, only* hope I have. When I follow him, do his bidding, I place my money on interest in God's bank, the bank of heaven, of which Jesus will be the cashier, and after maturity (resurrection, harvest) I can draw to the full amount forever and ever, and not decrease it, but enlarge the account, having God's judgment and seal. Faint indeed would be my trust and hope could I not get comfort in serving my Master. Jesus says, Life is in the resurrection, harvest, and as I believe it, for it is natural, it being the law of nature, so I can await my time, for it is but a step, or passing moment, from this life into eternity.

It says: "God tempers the wind to the shorn lamb." This will hold true in holy and righteous living. In it all life is pleasant.

NOTATIONS BY THE READER

NOTATIONS BY THE READER

CHAPTER 189.

And that wars will come to an end. That wars are the products of the rich man's invention of robbing machines. Labor produces all wealth, and the poor produce it; and it is the rich man's robbery that makes him rich. The blind are leading the blind. When our eyes become opened war will cease. "The rich can not enter heaven," and will repent as soon as they see (understand). It is not that the poor have nothing to lose, that wealth belongs to the rich (in this, as in other things, we are turned around), but that the poor man has all to lose; the rich man has nothing. Jesus says: "The poor shall inherit the earth." God's judgments are just and perfect. If the earth did not belong to the poor they would not inherit it. And that the battle of Armageddon is the battle between capital and labor, or rich and poor, right and wrong, and is being fought all the time, and will cease when the poor become brothers and will no longer fight, or be slaves for the rich, bringing before the people the injustice of it, through Jesus, the just One, the Savior of both rich and poor. It is the only battle to be fought between men, between the owner and the thief, the just and unjust, right and wrong, good and evil, Christ and Satan. Judgment in this life. God's judgment will be the resurrection, or last day, when all things will be closed and come up for settlement, judgment.

"In which the words of God will stand fast. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

"And behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

And that it is the law of nature, of God, and of all life to pay its debts; that if I do my fellow man kindness and help him I will receive reward therefor in heaven, from God, to whom in reality it is done, and he will pay the debt. "As you do unto others, so shall it be done unto you." But that which I take from my fellows is my debt, and I must pay it, be that much less.

And all that I use up on myself in this life goes with this life and will no more be remembered. And that God can not save us in our sins, but by obeying him we are saved from sinning. God made this life of ours and set it in motion in a perfect law, that if followed life will become perfect as is the law, God, the conceiver, for they said, Let us make man in the image and likeness of ourselves; so they must have conceived the idea. And as all things set forth in the law are possible in the law, and as his word is not to come back to him void, it is infallible.

That what we do for others is our planting, to be our harvest, or reaping. In ourselves we die, in others we live; in the sowing of love, mercy and kindness (charity) it will be our reaping in the harvest (which alone is life), according to the strength and purity of the seed, sincerity of heart (faith), work and purpose. It is the law of this life that all debts shall be paid; it is the law of justice, without respect to any one; in it are all the attributes of God, for it is the law of God, which is exact justice and perfection, which changes not, nor respects persons. As God pays his debts for work done for him according to the work done, so must we pay our debts according to that which has been received or taken. That he that lives his life at the expense of others is in debt according to his receiving, expense, and that being in debt when passing out or

closing of this life can not enter heaven, or receive life, and must pay the debt and pass away.

That in grafting a tree, the fruit will be of the graft or scion, take after the parent stock or stalk to which it belongs. That the rich taking the product of the poor and returning it will not bear fruit to the rich, but to the poor, or parent.

Wealth is not in the possessors, but in the producers. All life is natural in its law and pays its honest debts; it is the law of God and is infallible. That in planting and cultivating the seed of righteousness and holiness will be the reaping in its fullness; that he that lays down his whole life for others will take it up in fullness, the abundance and greatness thereof, the debt paid. All this life is in the same law; there is no hope for the rich and non-self-supporters to attain it.

CHAPTER 190.

And that in our fights with insect pests, the pests are not destroyed, but through the prayers (work and faith) of man they are overcome for the time through the work of man and by other insects that feed on them, being created by us, or our prayers for a destroyer.

And when overcome, or put away, the destroyer becomes a destroyer; kind after kind; they changing into an insect of different life and living, that of the tree and its fruit, or plant and its food, and passing on as before, increasing its kind or species.

Not that any are destroyed, put out of existence, but live in a transformed life, for life is immortal and flows on until harvest, and is judged. And that which is immortal in Jesus will remain immortal in his life, or that law, eternity. And that which is immortal in the life

of earth remains immortal in its substance from which it was created or made.

The law is the giver and maker of all life and things, and man can not put away, but can create. Man is the creator of all insects and pests, and as life is immortal in its own law for the time determined or set forth, and insects created by man's transgressions, they increase and finally destroy man as to his food. (New land will soon become scarce and the old become diseased.) And as man in his transgressions becomes an insect, or pest, killing and destroying his own kind (family or species), creates and increases life of that kind (crimes of all kinds), and in time will be his own destroyer, by his own hands, as all are members of the same body. *If he repent not.* All man's creations live until the harvest, and are judged by God and put in their places prepared from the foundation of the making or setting forth of this life, for the law is perfect; it was established before life was made. All life is in the law as set forth in the beginning, and its time is appointed. And that it is not that it is directly wrong to destroy insects and pests, but that it is wrong to create them and then destroy them, and in it transgress God's law and create more destructiveness, for all destruction adds its own to that which already is (nothing dies or is put away until judgment day) and will end in sure death, as all becomes destruction, everything having its enemy. And that it is only God's love and mercy that keeps us from making a quick job of finishing this life. God does not want us to suffer nor die; it is not his pleasure. As long as there is righteousness among men God will extend his help in liberty and freedom. "The earth has he given to the children of men," and man his

freedom, and he can not interfere therein until his day, the day of the Lord, judgment. God will never destroy man nor the earth.

Destruction destroys its own self, transgression pays its own debts; it is the law of this life. Liberty, justice, equality. The law of God is righteousness and holiness; in it are no perplexities or discontent of any kind. The law of man in his transgression is unrighteousness and unholiness. Every unjust act to our fellow man adds itself to the injustice already done, and so increases, and will end in sure death (overwhelmed); in it all flesh will be destroyed, if we repent not, turn to God, righteousness. That the earth, being cursed as is man (being part of man), will consume (destroy) all impurities in its own law, by its own consumer and cleanser, fire and water.

The seed of the Garden of Eden was planted in this earth and *will* come to harvest in its season. It is not that God is unjust in these things of destruction, but that the law is good, just and perfect; love, mercy and kindness; knowledge and wisdom in the highest. Man is free. God can give instruction, but not oppression nor hindrance. It would not be God. The law saves man so he shall not live forever in death, hell.

This life or work will cease or close as soon as the true Gospel (light) of God has reached all kindred, tongues and people, and all have a chance to repent. It will mark its maturity and harvest, and will then be reaped. Nothing can pass away until it is judged, for it is a part of life. Even the hairs of our head are numbered; all our deeds and acts are recorded. "Not one jot or tittle can pass from the law (life) until all is finished." Is it any wonder that pests and insects of the same species or family are numbered by the hundreds and keep

increasing, and that discontent and unrest are among the people and are increasing, and that peace and safety, health and happiness can not come in our doing our own will (pleasure), but in doing the will and pleasure of God, in the name of Jesus, the proven and fulfilled law? When I consider how the apple worm lies dormant in its casquet all winter and in the spring is called forth and given a new form, body and name, and its life changed from a slow-crawling worm to a merry life in the air, having cast away the old body, to be remembered no more, then I feel assured that there will be a resurrection, calling forth, of the human being by him who does this wonderful transformation in the life of the worm, and it makes me feel safe in the promises of God.

CHAPTER 191.

Why should it be hard to understand that God's voice, "the trumpet of God," will be heard at the same time throughout the land? There are more angels than human beings, and all human beings have a guardian (recording) angel, and are in touch with the spirit of God. So when God gives the word why should it not go to all the people at the same time?

It says: "All eyes shall see him." To see him is to understand, hear his voice. Seeing is light, a manifestation or agitation, a changing or movement, in which we see, behold and understand. Darkness may manifest light, give or present understanding. We look through darkness to see light; as yet we see dimly. He says: "I come quickly." Surely it is easy for him to do so.

And that man is his own savior through Jesus Christ, the law of God, for man is free and shall be rewarded according as

his work shall be and is required of him. That from him that has much, much is required, mentally and physically.

That man is judged in his own law and acts; that he who lives off of the other fellow's work judges it to be right, and in the resurrection he will be judged by the same. The Word of God says: "As you do unto others, so shall it be done unto you."

That wealth lies in that which we do for and give unto others; that our soul is worth and attains life in accordance to our willing sacrifice of our own for that of another without respect to persons. *That charity to all and malice toward none is the saving grace of God.*

That it is what I give of my own that adds to my bank account in heaven. That preachers who preach for money or a living are not givers, but collectors; likewise they of wealth and large earthly bank accounts.

That with the average preacher of to-day it is not the study of the Gospel and telling its truth to the people, but how to deliver a sermon to make an impression upon the people as a preacher. The same with the churches (splendor), with their music and song, caring not so much as to the Word of God, but how to entertain. The people will praise the preacher, and the choir, and the church, but know nothing about the sermon. The *true light* of God is more attractive than is their entertainment, but it is not in the preacher or the church of to-day. The errors of the church must be destroyed.

And that "faith without work is dead." So are the prayers without obeying the law dead; that only in doing the will of God in the name of Jesus, which is obeying the law, are our prayers answered.

Transgression pays its debts in the body, whether man against man or na-

tion against nation, and the judgment will be in the finish to give final sentence to the disobedient and reward to the obedient.

That this life is natural in a law that changes not; that the earth and man are one body, being the life of each other, husband and wife, father and mother.

That the volcanoes are boils on the earth's surface and their bursting forth is the expelling of gathered corruption within their bodies; the destruction of life and property is but the sting, pain and scars.

That the winds, hurricanes and floods are the treacherous scheming of men and gathering together of forces and hurling them against their fellow man, their own selves and body, laying waste and destroying.

That our prayers while going on in our willful transgressions are mockery, and are punished by waste of time and trusting in a false God that will not nor can not help, and will throw us down (going from bad to worse). Only in doing the law of God is there help. It alone is the help in which there is no disappointment. In it is its own reward; it pays its own debt.

And that the begetting of children in purity and holiness is the salvation of the human race until the time of harvest, to be taken to heaven when Jesus comes.

That a child born in purity and holiness will live, though it dies (passes away) before the age of responsibility, and the parents' souls be redeemed. But the child born unholy and impure, that passes away before responsibility, not learning of Jesus, and accepting him, and being redeemed by his blood or sacrifice, will be as though it had not been, and the parents' souls required if not repentant and forgiven.

And that the woman or wife in preg-

nancy must regard her husband, that would defile the holy bed of wedlock, as a serpent that would destroy her and her child. Her first duty is to God; second is to man, her own self, or body, or life of earth, for righteousness and health.

It is not the begetting of numbers of children that die that will increase the race, but the number of children that live.

That the sacrifice of the unholy pleasures of the lusts of the flesh on earth is the propagating and growing of the holy and divine pleasures of God in heaven, to be reaped in the harvest.

And that by faith in Jesus and belief in an eternal life in the Paradise of God strength will be received to overcome all temptations, and that we will say, as Jesus said, "Get thee behind me, Satan," turn our backs on temptation.

And that the translators of the Bible were not infallible. We read: "Jesus was tempted like as we are." Not so. We are turned around, or contrary, or in darkness.

That which seems sweet to us is bitter to Jesus. "That which is most esteemed by man is abomination to the Lord." If we have faith in Jesus, our Lord, as Jesus had faith in God, his Father, the painted, powdered, silk-attired, jewel-bedecded woman is not a thing of beauty and sweetness, but a thing of gall (bitterness) and hideousness.

She is as the contents of the wine cup, which biteth like a serpent and stingeth like an adder. The same with gold and titles, affluence and wealth.

Must we accept all things as they are written by our high people and acknowledged prophets, and even lines as they stand in the Bible, or shall we seek for understanding in common sense and reason as God asks us to do, and give our findings, no matter who they come in conflict with, in plain understandable

language, and not try to cover up the truth?

Blindness has been on the people since the first transgression, and it has not yet been removed; the blind and drunken still follow the blind and drunken.

As for me, I can not accept all things that have been translated by the translators, in my understanding.

We read where some writers claim that Satan will perform miracles to deceive the people, even change into an *angel of light* and *heal the sick*. At least they give that impression.

To me Satan is darkness. When he changes to light he is conquered, re-deemed. Satan can do no good work. When he heals the sick he is no more Satan, for that is the work of Christ and angels, and the beloved of God.

And where, in the Lord's Prayer, we read, "And lead us not into temptation, but deliver us from evil," read guard us from misunderstanding and deliver us from error. We do not need to ask God not to lead us into temptation. He will not do so under any circumstances. He set man free, and man is free, indeed.

Not that I want to be contrary, dispute or doubt their sincerity, but that I would rather seek in the Word of God for conviction and light with the common sense and reason given to me by my God, follow Jesus, my Master and my Guide, and not blindly accept and follow man or woman, in whom I see no light.

That Scripture is given for proof and correction; if we were perfect we would not need it, and it would not have been necessary or given. That it was given for our learning and has not yet been mastered.

Christ and Satan are like oil and water, they will not mix; neither one can be of the other; they are without mixture. Jesus can do no evil works,

neither can Satan do good works. All things good are of God, and all things are good when rightly understood, for the law of God is perfect, and the law is life. Without life there is nothing.

CHAPTER 192.

And that marriage is a holy alliance or contract, and only the death of one can set the other free to again marry, or enjoy wedded relationship with another. That they that separate and marry again are committing adultery, also the one with whom the pleasures of marriage is had. That holy wedlock holds until death does part; that, though fornication may separate, it does not free them from the tie or bondage of wedlock. And that ignorance of the law excuses no one; the law is given, is free and easily obtainable. It says: "Seek and ye shall find." They that disregard the command and disobey the law are lost; while in willful transgression all the good they do is not remembered; they lay up no treasures in heaven, are without credit, and without their names in the book of life, God, and will not be called to life in the roll call, resurrection.

And that "you can not follow the flesh and follow Jesus." Neither can you work for yourself and work for God.

The preacher that preaches for money and lives thereon lives for the earthly or flesh body, and does not build up or grow a spiritual or godly body; he eats up the substance of his spiritual body.

The man that would be godly, or work for God, must send out the effects of his work from his own work; like a stone cast into a pond, its ripples flow out, even from shore to shore, or until lost in the distance. Jesus' work extends to the end of the earth.

As a light in a dark place sheds its rays around until lost in the distance,

so must they be that would be a lamp (light) of God; the oil must be the spirit of God, faith in Jesus; the rays of light must be their work; the lamp (vessel) must be their own body. The light (life) of Jesus lights up the whole earth.

As a mirror reflects your person, so you may behold yourself that you may judge as to your cleanliness and appearance, so must your work reflect your own self in the sight of God, so he may see and behold what manner of man you are, render judgment and put you into your place, that which you, by your own work in Jesus, have fitted yourself for.

"Faith without work is dead." It is not enough that we collect money and send missionaries and preachers among the heathen and into dark places, but that we colonize them throughout the world, have them make their own living (eat bread in the sweat of their own faces) by tilling the soil and in industries called for, and in it be reflectors to others, that will reflect and throw the rays of light, godliness, purity and love, righteousness and holiness, into the distance for others to see by and walk in.

And like many stones thrown into the water their ripples will overlap, so will all places of the earth, kindred, tongues and people, overlap with godliness, purity and cleanliness, righteousness and holiness, love, mercy and charity; the earth filled with the glory of God.

God planted the design of a Garden of Eden in this earth, and a people to become holy and righteous (godly), images, shadows, likenesses and reflections of the Paradise of God, and *its* inhabitants. And he doeth nothing in vain.

CHAPTER 193.

And that as long as Church and State are divided the devil has a fine and wide

boulevard to drive on and take in the sights. As long as Church and State are divided, God and man are divided. As the avenue closes up Satan is forced to the end, and when closed up, God and man, Church and State united, the devil will slip off the earth into the "bottomless pit."

His only place of abode now, and ever has been, is between God and man, Church and State. Close up the division and the devil will have no more foothold on earth.

Not that the devil will have slipped off, but that the division will have closed up, God and man united and the golden harvest be at hand.

May our good President, Woodrow Wilson (and by his aid and actions draw others of noble character), help to abolish the manufacture of intoxicants entirely; and small firearms, only for government use; and the Government do no work on the Sabbath day, neither for accommodation or profit, only rescue work. Do the will of God and clouds and distance will clear. That when the Government is once righteous and honorable, governing the people, it will draw all people unto itself and become a united people and the Church of God. The Church (Government) of God is righteousness.

May God help America, the nation of all nations, to take the lead and become a Christian nation, "the bright and morning star," to light up all the earth.

May the Government (united people) put up and maintain all necessary institutions and accept no contributions ("tainted money") from private persons. Grant *free speech* and free conscience, and let denominational religions strictly alone; they will die a natural death from misuse and worn-out junk; errors and darkness (misfits) will pass away (be covered) in righteousness and light. We

are all brothers. God wants us to be united (helpers of each other), be of one understanding and one mind; in it all things become possible. The world lies at our feet. "Clouds and darkness disappearing, victory is nigh."

CHAPTER 194.

And that "faith without work is dead" (without effect). "They shall be rewarded according as has been their work." Reward is the product of labor, both morally and physically, intellectual or mental. Thoughts are of no effect without putting them into practice, work. Neither faith nor thoughts are effective without work.

There is no temptation. There is no temptation to the pure in heart and that believe in God. Temptation is the calling or craving of the impure heart, and diseased body, and depraved mind calling for an antidote, or that which soothes or allays thirst and hunger (appetite, craving), though every quaff or satisfying adds more poison. Kind after kind.

The millionaire's money is no temptation to the pure and true woman, but the impure are tempted, appease their appetites; the poison in their blood craving an antidote, though itself is poison and the end despair. In believing in God (doing his will), understanding comes. In Jesus is no temptation of that which destroys; God is no destroyer; "he tempts no man." Transgression, disease, *is Satan, the only destroyer*. "Transgression is sin" (diseases) and brings forth death.

To know God is to love him above all. God says: "The wicked will be destroyed in hell." Is then the life of the adulteress tempting, or is it disease, madness?

Woman is the tree in the midst of the garden (man's life) that produces the

apple (forbidden fruit), which she offers to man for money. Man commits all kinds of crime for money. Jesus says: "The love of money is the root of all evil." So in the reign of Jesus the purchasing power of money will be destroyed.

They that are ashamed of the words of God used in the Bible to express plain truth, so all may understand, are ashamed of God and his Word. They will draw the curtain, turn down the light, and in secret and darkness do wickedly and commit crime. But the eye of God sees them and the angels write it down.

Their modesty and presumed morality are false. It is their cloak to hide their shame.

The sooner the cloak is torn off and they unmasked, the sooner we get to the root of our troubles.

CHAPTER 195.

And that, whereas God says he made man for his pleasure, and Jesus says, "You can not follow the flesh and follow me," and that man and woman in wedlock are one flesh, and in the law of God are held responsible alike, that they that marry for their own pleasure are not doing the pleasure of God and are not his children, accepted heirs of his kingdom, or followers of Jesus, and that they that live for themselves alone, entirely for the joys of the flesh and life of this world, commit race suicide in the eyes of God and the holy angels, and can not enter heaven; that the law of God is perfect and changes not, and that it is holy, and that unwise is he that juggles therewith; that the law of this earth life is that water will cleanse us from dirt, applying the water, and God, the spirit, through Jesus, cleanses the soul from all unrighteousness and un-

holiness by application of the spirit, Jesus, the life and law of righteousness and holiness, proven and fulfilled. And that God, being the spirit (essence) of purity from the beginning, in him, or his nature, all things become purified, and in purification, or purified substance, in him being refined and purified as "gold tried in the fire, and fullers' soap," no impurities remain, no contamination to take hold, and is life eternal in its shining, or illumination, glory; never diminishes, but shineth more and more as lights are added to the existing light. "There is joy in heaven when a soul is saved," a light added.

Jesus, God's Son, the spirit with him or in him, Gods' own self, developing into more abundant life, or increasing his life, himself, was conceived by him and begotten of the Virgin Mary, Jesus being the first begotten Son by the Spirit, or spirit life, his own life or self; kind after kind; as a seed blown into earth, its mother, to bring forth more life, seed of its kind. All life is the same in a natural (nature) law; man being the highest design, the creature from the beginning, in whom is intelligence as in the creature, creator, who or which created him, being like him, or in his image or likeness, being the life, spirit, from the beginning, of purity and immortality, in its matured or ripe seed, kind developed in its law or nature as itself. That which comes to maturity, harvest, in its law of life or nature, Jesus, lives eternally; in it is nothing to erode, no contamination, adhering to or taking from, its own self adding to others making the increase, and all being in the one, knowing all life, things, from the beginning, and being that life, kind, increase throughout eternity; kind after kind. The law of God is increase.

Jesus being begotten of the Virgin, conceived by the Spirit, God, being a

pure one, or begetting, will be that nature, or life, or kind after the harvest is reaped; and that life, seed, "gathered into the barn" and drawn on throughout eternity, reseeding and growing forever. The glory of God, the life of pleasure and happiness, vision of light, senses pure, in their highest development, children of God. "Of such is the kingdom of heaven." Jesus' begetting is no more wonderful than the making of the clay form life, a living soul.

It is reasonable to believe that life is immortal and ever increasing when we look at the stars, bodies, in space, which we know can have no confines; the bodies are life; the spirit is life; they are the life of each other, sustainer and builder, developer, Father and Son, the producers, consciousness and intelligence, giving it an existence. Mother earth, matter, heavenly bodies, sustainers and nourishers. The world's creating and increasing their kind, and God, the spirit, making life therefor. God creates from nothing; thought, mind and by his will establishes, brings forth, love to have and bestow, being the essence and attributes of himself.

We may rest assured that there is immortal spirit life for them that develop in the law of God, Jesus, to maturity, harvest. The law, Jesus, tells plainly the things of life of earth for its growth and development, and what will be reaped, gathered in the harvest into God's granary, the kingdom of heaven, and that the saved will be in the form we now are in, but flesh and blood will not be a part of us, and will be rewarded according to our work, development, the strength of the seed. Glory, shining light. Glory of God.

And that this earth is man. That "the earth was without form," this life not yet established. "Darkness was upon the face of the deep," no conscious, intelli-

gent life. "And the spirit of God moved upon the face of the waters," planning this life. "And God said, Let there be light: and there was light;" life of light; conscious, intelligent life, to grow and develop through a period of time, seasons, with all the necessary sustainers, meat, food, reason, knowledge and judgment. That this life, earth, will go to the end of its time, season, and then be judged by the God who made it, and by them that were made, helpers of God.

That the earth in a sense is man, animated body. All life and the creation of this earth enters into the making and perfecting of man. When God cursed the earth for man's sake, *he* did not curse it, for God curses not. But the earth's life fell as man fell, and does so still. God made the earth and man life to harmonize, or as one life; both may be studied as one man, or two organs, or parts of man. Man and woman are two bodies or sections, but are one man; the same with the earth and man. There is but one life; there is but one law; there is but one God, the almighty and all-wise, and all-powerful, and all-merciful Father; but we, being disobedient children, can not understand his love and ways.

By placing God (your neighbor) above yourself, and yourself above money and lusts of the flesh or life of this earth (being of greater value), you will have no difficulty to arrive at a conclusion what course to pursue. The true religion of God is usefulness and faithfulness in doing God's work. "Where two or more are gathered in my name, there am I." It constitutes a church, though it be in a field, vacant lot, on the street corner, in the home or in the woods. Fine buildings, pomp and style do not make the Church of God.

As preachers and priests have led the world through ages, and men getting

worse and poorer every day, morally, physically, mentally and spiritually, is it not reasonable to believe that they are a failure or humbug? Their work is not of God. The idea of auctioning off our Savior and selling him to the highest bidder is enough to make a thinking person feel like storming their mart. The kingdom of God is righteousness, and the true Gospel is without price. They claim to keep the Sabbath day holy, but make it their chief market day. Is it time that we resolve to turn the churches into schoolhouses, create all men equal, so they can understand each other, and in it understand God, and establish the Church of God and reign of Jesus?

It says: "They that kill by the sword shall also be killed by the sword;" that the soldier that hires out to kill his neighbor and brother for money is a murderer in the eyes of God; whatever is condemned on earth is also condemned in heaven; he will receive his reward as well as he that hires and pays him. God's command is: "You shall eat bread in the sweat of your face." Let your own product be your support. That wars are to protect the unrighteous, and all who uphold and protect them are like them; kind after kind. The law of God says the unrighteous shall die.

CHAPTER 196.

And that the true light of God, life, understanding, the mind's eye, in which it sees beyond earth life, can not enter the soul, body, that does not make its own living by its own hands. They are blinded for the time being so they may not transgress beyond recall, saving grace, for when they see, understand, then their transgressions are willful and remain. Being too weak to resist or

overcome, having been born or drifted ignorantly or unconsciously into environments or conditions beyond their power, responsibility or control, God grants them time, grace, and tries to save them to the uttermost. Poor indeed is the rich man's child; sad, sad is the state of the rich! Their light is darkness, their sweets are gall.

God can save, even to time of probation, eleventh hour, but such have no treasures laid up and are poor in heaven. Their light of glory will not be seen to a great distance. Life in heaven is in the admiration and joy of others. Like the diamond, its pleasures are in its luster, glow, being admired; or the actor on the stage, in the applause, in which all join, all in all, and not one to himself alone, as in the life of earth. The senses being in fullness, scope of appreciation as has been their development, work, in the law of God, life.

And that life of earth is a planting, and cultivating, and gathering into the granary, and its good seed again sown. The first gathering being into the barn, Moses and the prophets of his generation down to the life of Jesus and the prophets of his generation; to Luther and his generation; the more modern, as Wesley, Mrs. Eddy, Miller, Smith, Swedenborg, Booth, Dowie and others. That it gathers, concentrates in the elect, and by them is again distributed. All knowledge and wisdom being kept and new added, building greater until the harvest of God. Eternal life, in which the earth nature is lost, weeded out, and become a spirit life, immortal, having overcome the flesh, in which is disease, pain and death; and overcome darkness, the things that are hidden. And the reason the Word of God had not more effect is because they, the elect, proved unfaithful, selling their God, making their living out of Jesus' work, and not their own,

offering up sacrifice as did Cain, the things already God's.

CHAPTER 197

They say that Jesus took upon himself human nature, in a light, as man is. Not so. "The word was made flesh." Jesus was born without sin and remained so; his nature was God's own nature, the nature as was man before the fall. Man is born in sin and his nature is sinful. Jesus' mission was to fulfill the divine, holy law of God, prove himself true, so man might believe in him, do the law and become like him; live a holy and righteous life, and after the death of the flesh take up eternal spirit life and live therein forever. It will be a gift or reward from God in the resurrection according as is its merit, work done, law fulfilled. Jesus' dying and rising again was not only to fulfill the law, but to free man, all new-born children, from the sins of the parents, or Adam's sin ("but now are they holy"); that in not walking after the lusts of the flesh, but following him, in death would fall asleep and in the resurrection awake in Jesus with full reward. They that have sinned are called to repentance, and if they repent and prove faithful, in death will fall asleep and be called forth in the judgment and be rewarded as has been their work, faithfulness. Pay starts from the time of repentance and being accepted, having their names in the book of life. They that repent not must die. Jesus' blood pays the debt of those who repent and sin no more. In repentance the stain is washed away and they are clean. By his suffering death he bought us, and can forgive every one that accepts him as the Redeemer. By repenting we become as was Adam before the fall, free from sin and sinful inclinations; in Jesus all transgressions,

temptations and evil inclinations may be overcome. The reward of eternal life in the Paradise of God is so great that we can well afford to die for his name if need be; for so great a reward to suffer and die for him should be a pleasure and have no terrors.

And that no one who truly believes in God will take interest on money if he can avoid it, for in taking interest on that of which you can spare, or have a surplus of, is selling the good you could do, the treasures you could lay up in heaven.

The money so gotten will be used up or must be left behind when you die, and the great opportunity you had to lay up eternal treasures in heaven is lost. God says: "As you do unto others, so will I do unto you." He says: "The gold is mine, and the silver is mine;" and Jesus says: "Your life is mine; I bought it and paid the price, and I and my Father, who sent me, are one." Can you pay interest at the rate you charge others for all you have that belongs to God? If you collect interest from others, so, also, will it be collected from you, though it take you hundreds of years in toil, pain and suffering to do it, and you will have laid up no treasures in heaven, and will be left outside the gates. Weak indeed is their faith in God who live off of others, eat them up. In eating up your neighbor you eat yourself up, for you will be that much less, life diminished.

As long as we are in debt we can lay up no credit. As long as we do not accept God and do his will he will not accept us nor have us on his payroll, credit list. Unwise is he who "saves at the spigot and wastes at the bung-hole."

And that in Jesus we are one. Then if we take from others we take from him and ourselves, and shame and fear is on us.

If we are one flesh, what are we ashamed of and fear? Is it our shadow? Though no obstruction or hindrance to our doings, it is always present, the shadow, spirit, Jesus, that never leaves us, the eye of God that watches over us, the angel that records every moment of our lives. Shame, fear and cowardice are in the impure soul. "Fear God and give glory to him; his love and mercy aboundeth forever." He is ever present, offering his help, heart and hand, to us. But it can only be grasped to the extent of the soul's purity. All things of this earth were given to man for his meat, pleasure, and he eats thereof as he prepares them.

As we reap and gather, we also sow and plant, for seasons come and go. As we prepare the meat God has given us in this life for earth life, for its joys and pleasures, so, also, may we prepare the meat come down from heaven in Jesus for our joys and pleasures in heaven. In us, the human creature (creator), lie these faculties, and senses, and reason for preparation, development and realization. The Spirit of God, mind of God in us, consciousness, reason and will in us, to know and understand the life of all the universe and live therein, become one (the Holy Ghost) with the Father and the Son, adopted sons to share in the giving, awarding, inheritance as our merit, faithfulness, is entitled, through Jesus, our Teacher and Guide.

CHAPTER 198.

And that man changes not, for the highest is his destination. It is not that the child changes, but that it grows. Its termination, if it lives in the law of God, is immortal spirit life. Worlds, too, are born, created, and grow, but remain matter. But the destination of the

human creature is to rise above matter, in this world and the world to come. God, the spirit man, is the highest of all creation, the ideal of human greatness to which it aspires, to have perfect knowledge of all the universe, with a mind over matter and a will supreme. The wants of the spirit when pursued to the end in the name of Jesus and the law of God are realized, for in it it grows the character of God (its ideal), and is its life. When life grows to maturity it remains as it has grown. In heaven all is love. Its loveliness is in relation to the senses developed in this life. Reward according to your work, as diseased and impaired senses, health, and robust health and acute senses. God is the highest; an all-seeing eye, an all-hearing ear, an all-feeling hand, an all-smelling nostril, an all-sounding voice; senses in their fullness, joy and happiness supreme. So with all them that are saved, their lives will be according as are their senses to enjoy life.

The death-bed and eleventh-hour repentant will be dim of vision, dull of hearing, deficient in all the senses, life, glory; the brightness, joy and happiness of life, and reflecting life, glory, the image of God.

Disease is sin, and all are impaired, or that much less as is the depth of their transgression.

Though all life being one life, having sprung from Adam and Eve (God making but one earth life) and lost by their fall, and redeemed by Jesus' blood, be saved in the millennium or before the harvest through the world turning to righteousness and holiness, all having a chance to become washed in Jesus' blood and cleansed through seeing, understanding of the true word of God, a great many of those so saved will be poor, or dim of glory. They as stars will be but dim lights to see or be seen.

This vast army will constitute the willful transgressors, and the rich, they that are deepest in sin, debt, and the last to acknowledge Jesus and accept him and all human kind as brothers and sisters, and all equal. All will have to bend the knee and bow the head to the glory of God before they can be saved or die. The money god is a false god. Jesus, in his Father, is the only true God.

Adam was *made* a son of God and Eve his helpmate to bring forth life like themselves. Jehovah, God, the highest, made and gave the life of and from himself, to be returned, come back in a season of time, to be again his, as all is from and of himself. That which is made and determined by God must stand or be eternally lost, for God makes but once; for God, the Supreme Being, to fail would be to be lost. It can not fail, for the law is perfect. In Adam's fall the life died; in his transgression of the law, in which was his life, he died, became diseased, unclean and filthy; the flesh in him was defiled and must die, for the law of life is purity. Though Adam transgressed the law and died, it did not make void the law or word given. Adam was given his freedom; the nature of God is freedom, so he must give it to all others. All is judged in the law of equity, God.

Jesus, God's own (though sinless) Son, the Word (still the same), was made flesh as was Adam in the first place, but of the spirit and blood; he lived his life righteous and holy, thereby fulfilling the law and making it righteous and holy. And in the giving of his own blood was washed away the stain of Adam's blood, the debt paid. As life that was made to be the highest was forfeited in Adam, it was redeemed, taken up again in Jesus; and we belong to him, for he paid the price, an equivalent; in the law of justice and righteous-

ness, a debt paid is wiped away. A life replaced is in its stead, takes its place. Jesus did not only fulfill the law so we might know without doubt that the law is life, but he, in giving his life, paid the sin of Adam; he freed us from it, and in him, Jesus, we live, being free, as was Adam. Not that God failed in Adam, but that Adam, the earth man, died in his freedom, but not its kind, for that which once is determined is eternal.

Man in his freedom fell into depth of transgression (sin), and from it he must again rise. As he rises, becomes more righteous and holy, he becomes more heavenly and godly. God will have life for his kingdom. His word can not fail, come back to him void, for the law is perfect. What is designed therein is without fail.

The life of this earth had a beginning (for it was made), and it will have an ending. It was made for a higher life, and when its time, season, is up, all that is of the desired quality will be gathered into "God's barn," heaven. God, the spirit, having Jesus, a divine life, in mind, said: "Let us make man." His hosts, or inhabitants with him, were angels. He spoke the word with them. They are still his helpers. All people have a guardian angel that ever administers to their wants, for all knowledge and things come from God, so God is in all and ever present. His messengers are angels, servants and helpers.

The first man (son) was Adam, the first *made* son of God; he was of earth, earthy. The second man (son) was Jesus, the first *begotten* Son of God. "This is my beloved Son, in whom I am well pleased." He was of the spirit, spiritual. Adam was of the earth, earthy. Jesus was of the spirit, spiritual. The word was made flesh. Jesus was the word ("Let us make man") with God, the Father, from the beginning. And,

"My word shall not come back to me void." It did not, for Jesus, the word, proved true and became the law for us to follow and become like him. The first man was made flesh from the earth, the second man was made flesh from woman, the mother of the Son. Adam from earth; Eve from a rib of Adam; Mary from both man and woman; Jesus from the Virgin Mary, the pure begotten of the flesh by the Spirit, Jehovah, the designing Spirit, in the fourth generation, or season of growth. God is the Father of all. "Man was made a little lower than the angels," in the first birth, or flesh life, but in the second will be transformed into the spirit life, being even without wings, effort of power motion; he will move by will, being where he desires to be at will, the highest of all life, the spirit life of God, who is where he wills to be.

The first man, Adam, was disobedient, transgressed, violated the law. Jesus was obedient, fulfilled the law and re-established it. All men may become like him in the law, follow him, his teaching.

Jesus, the spirit, life, in the mind of God ("The glory I had with thee before the world was," before man was), spoke the word in God to the heavenly hosts; he was, and is, and ever will be the spirit life, that animates the soul, body that was made flesh, and in him, him only, will life become immortal of the character designed, set forth or determined in the beginning, in and from God, the spirit from which all things spring, the mind of God that made man.

Mind is over matter; pure thoughts will lead the body to purity and in time control it, and the will become its force and power to do as it sees best. As it works in this for good or for others it becomes supreme in itself or of itself, and overcomes the flesh body, form; in purity of thought, love of neighbor,

doing the will of God, builds the character of God, becomes that nature of purity that sadness, tears, pain or death can not penetrate; it will conquer death, hell and the grave.

"Seek ye first the kingdom of God and his righteousness, and all these things will be added unto you." Not only the earthly things for your joy and pleasure, but the heavenly things that God wants you to have, that are as high above earthly things as is heaven above earth, life over death.

CHAPTER 199.

And that defense and protection is the first law of nature, life of right and requirement. Not alone of your own self or person, but that of the other fellow, your brother; that you are your brother's protector (Jesus is the keeper of you both); that if your fellow man tries to beat you and you prevent him from doing so, you save him from doing wrong to himself, even though you have to do him injury for the time being; but not take his life. If in ignorance you are to correct him (correcting is divine). While yet in life atonement can be made by both and offenses forgiven, and can be forgiven in heaven.

It is better to permit yourself to be beaten or killed than to beat or kill some one else. If it comes to taking life, he who takes life, his life will be required; not in blood (God's law is to save and not to destroy), but in repentance and consecration to God and work for him the rest of his days to save his soul, life. God can save to the uttermost if the sinner is willing and do his will. If he fails therein he must surely die, remain dead. That if you yield your life in preference to taking the other one's life you save your own life, and will take it up again, as then you give the

other an opportunity to repent and save his soul, and not destroy him in his sins and lose his soul; in it lies your reward. ("He who will lose his life for my sake shall find it. He who takes another's life to save his own shall lose it.") In taking your brother's life you take Jesus' life, for it belongs to him; and in taking life you crucify Jesus. "Jesus was crucified once for all men and can not be crucified again." The sinner's own life must atone or be lost; that he who takes life, or causes life to be taken for self gain or profit, is lost if he repent not and is restored to life in Jesus, the blood that has been shed for man's salvation. That in taking the life of another he takes his own life ("As you do unto others, so you do unto yourself") and is dead in himself, and his life is in the mercy of God, and he must yield his life unto Jesus, the law of life, or God, the giver of life through the law of life, Jesus, for restoration.

We are not only under the Old Testament laws, first witness and proof in which God set forth the law and proved to man that he was God, righteous, just and holy, and had to be obeyed, but the continued law of and in the safeguarding and saving of life, recorded in the New Testament; second witness, given and proven in Jesus; God and Jesus, Father and Son, Old and New Testament, the two witnesses.

It is not that we should build battle-ships to defend and protect in destruction and killing, but that we build ships of righteousness and put on them the armor, not of iron, in which is no consciousness, but of God, in which alone is life (consciousness), victory, and conquering of destruction and death.

The priests, preachers and churches lead the world in darkness; they throw a dim light on our pathway. If light were in them they would lead in the

light, and we would not be deceivers, liars, thieves, robbers and murderers. The law of heaven and word of God work in different light. Errors and bad practices of the Church must be overcome, and the Church of God built up beyond criticism and reproach, and make it respectful, and *bread* for all souls, no matter what the denomination. When the Church (man) is right, the denomination is right.

Jesus can not work through the preachers that are married, unless they have provided for their families beforehand, and are free, or loosed from the bondage of wedlock, which binds them to the flesh and earth life.

As long as their families need their services for support they are in bondage and can not give their whole service to the Lord, nor receive the full light of God. The law of God is freedom and holiness.

His word is free; he who charges therefor is a robber; he does not seek to enter by the *Door*. In charging therefor they put the *Word* of God on the auction block, and if they can deliver him better than some one else, and some other faction or section offers more money they knock him off to them, selling Jesus, their Lord, to the highest bidder (their service, Jesus in them, as they would have you believe). Deliver him for the most money, and think to keep him a prisoner, covered up, an air of mystery, and charge the public for a peep and a guess.

To be in secret and in ignorance is to be in darkness. As long as we know not God, the law of life, we are children. To become men and women we must learn the law of life, God, and live therein. Not to follow lust because of knowledge, but to overcome lust in knowledge and live godly.

Tear down the blinds, pull back the

curtains, turn up the light. God said: "Let there be light." Let it be so; he knows what is best for us. Our shame is in us, and not in God. Its sprouting is in darkness and not in light.

Tear off the mask, hypocrisy, and let the light shine on our shame, and let it make us truly ashamed and turn to God, so we may stand naked before God and not be ashamed; not naked as to dress, but free from all ungodliness.

Churches are fighting each other; all are striving for the mastery; all life is in a struggle for self. Shall we draw the curtains more tightly, turn down the light yet lower? He who can not see our finish is blind, deaf and dumb.

Unless we quit making God's Word a money-making business and reverence the Word of God as holy, the earth will come to a terrible ending. When God is mocked by all flesh then his mercy is of no more avail and the portals of heaven will move out of reach.

Dear Father in heaven, if it be thy will, give us the all-shining light, and strength to overcome darkness, and see, and walk in the light. We ask in the name of Jesus. Amen.

Our darkness is as great as is the wickedness of the human family, and the wickedness thereof is great.

That Satan is the prince of the power of the air, its diseases and destructiveness; he stalks among men; he works in the iniquities of men (pain and suffering).

If we were sons of God, righteousness, instead of "sons of vipers," curse of Adam, the air would not be blighting, but lend its substance and temperate conditions; the air and man would fondle in kind, loving embrace. Nothing would be odorless, nor tasteless, nor without beauty; the air would be a sweet-scented balm, health, strength and delight-giving

food. The curse would be removed from all things. There would be nothing to mar the fullness of life; no fears nor dread, no worry nor sorrow, no tears nor crying, no pain nor death; all would be peace and rest, love, joy and happiness; the glory of God that reigns in the kingdom of heaven.

We think we are great inventors and a people of great progress and achievement. But in our "inhumanity of man to man" we are kept in darkness, and in our unholiness to God we are restricted from receiving his wonderful gifts. We are at least a thousand years behind the times, or age of progress and growth of natural life (God life). If our inventions were free and our labor-saving devices were for the good of all the people, and not be used to enslave, rob and murder, the horse, or animal labor, would no more be resorted to or used. We would have machinery, road vehicles and flying machines to do our work with, and this earth would be a garden, and all life in joy and glee.

The comparison between righteousness and unrighteousness is as is light and darkness, or day and night. God gives the strength, the breath of air (in-nal-ing), in which is life and sustenance. The will is supreme (power in the body). The mind is conceptive; matter is life and substance, parts of air, life, or substance in various forms.

The mind conceives the law for establishing and determining. The spirit is animation, force or power (without animation, a thing is spiritless). The will constructs to its desires. All things are provided; it is all a natural life in the design of God; the law is perfect, for it is its life; to live therein life is perfect. But man is free; the law of God is liberty. Man can choose a life downward or a life upward.

In a sense, there is no wickedness. All things at all times are constantly being balanced, paid for, or evened up (humanity punished for its transgressions). And in reality there is no darkness. We work in darkness, unrighteousness, according as is our unrighteousness, and our accomplishments are in accordance, reward according as is our work. We are free; we can choose darkness or light.

The rich of earth, wealth or position, are looked upon as wise, and men of light, brains or seeing. It is deception; their riches, gotten from the labor of others, measure their darkness and unwise judgments. In the day of judgment we will all be judged as children of light, God, or children of darkness, Satan. They that die, pass out of this life in darkness, will be rewarded according to their darkness, transgression, then die. The transgressors shall not live always, but pay their debts and die. "The sinner shall die," not live. "As he does unto others, so shall it be done unto him." God's righteous and boundless, merciful law. "It is terrible for the unjust to fall into the hands of the living God," judgment.

The foolishness, madness and blindness of the rich and non-producers, thinking to swindle God, seem unbelievable. The rich say they pay their laborers, but they do not. They have nothing to pay with. Labor is its own reward; the laborer pays himself. All that the rich and non-producers have is what they take from the producer, and in the eye of God it is robbery. In the day of judgment they that are weighed in the balance and found wanting must surely perish. Suicides are murderers; for them there is no salvation. The last act in their lives is taking or destroying life, and so they are surely dead.

It is not that we should lay up wealth for our children, but beget them holy and righteous (in the law of life), and in it give them a healthy and strong body and a sound mind, so they can be of service to their God and humanity. To give them wealth deprives them of doing their part of life's work, and makes their heirship in heaven that much less. In the judgment day all things will go to their own; the hands that produced nothing will be rewarded with nothing; and if their lives do not balance and they are found wanting, they are in debt accordingly, which they must make good in a life without God (mercy), and death set them free. When the judgment is ended the gates of mercy to the sinner will be forever closed. Life will be without mixture. The good will not know the bad, the bad will not know the good.

And that as to the law of eugenics, there is but one place where the line can be drawn between holy and unholy life, life that goes upward and life that goes downward, and that is to marry for a holy purpose; beget children in holiness and sobriety, in abstinence after pregnancy; letting the child grow and develop in that life, grow strong physically and mentally, and not in lust, weakness and immorality. A law that is broken *is broken*, whether by the preacher in a palace or by those in dens of vice. The iniquities of the parents are visited upon their children if in iniquity or lust, so, also, are the moral and holy qualities established and grown when in holiness. The children are of the parents, and it takes from three to four generations of purity to stamp out iniquity in them and overcome suffering and death.

There is but one nature, there is but one law. "As you sow, so will you reap." As we sow and grow things of

earth life, bread and water, our food (the necessities for our sustaining in all things), so will it yield and be our reaping. As we sow and grow the spirit life, so will it yield to us, or be returned, or come back to us in the harvest. The flesh lives for a time, or a season, in which is sown and grown the spirit life in its law of life, Jesus, and the reaping, or harvest, will be according to our work or growing in the law; that which comes to maturity in the law (Jesus) lives forever.

God searches the heart; it is the book of life, or kernel of the seed and life to reproduce or increase life, and is life according to its strength of purity. "The pure in heart shall see God." Understand him and his universe, life, according to the strength or purity in the heart. (Jesus above the apostles, the apostles or elect above the lesser lights.) "God liveth" and the judgment is nigh. Man is his harvest and will be reaped and gathered by him; the good for the granary, the bad for the fire.

The preachers are reticent and evasive on these things; they are afraid it will interfere with their joy of married life, yellow-legged chickens, biscuits and chocolate, rocking chair and cozy room, cuffs, collars and neckties; the life in which they live or which is their desire and aim.

CHAPTER 200.

God, the Spirit, in the beginning made but one life (man the head) in one law (nature); all life is contained therein (parts or members). The design is perfect; all things have their season of time. The life of man is the highest of conception (pinnacle of ideal); in him is contained all life and the consciousness of all things (all things are parts of him). In him is the knowledge and

realization of pain and of joy, of life everlasting, and all things possible. The Spirit made him in its own image and likeness, after its own self. The glory of God. All life in one, or all in all.

The perfect knowledge of God can only be given by the pure begotten and life in purity, the law of God, the spirit of purity; in it it grows. (Jesus the example.)

God made Adam (man) from the dust of the earth in a prepared form (the form lives forever, no change) and in it planted the seed of immortal life, and gave him dominion over it, for its season of time to develop it in its law of life. In his freedom, iniquity crept into his life. He followed the flesh (lust, Satan), instead of the spirit (God), and does so still. The flesh is mortal, the spirit is immortal. Man (life of man) will remain mortal until he turns to God, and in him, through his Son, Jesus, the example and proof, become immortal. In Adam, disobedience to the law of life, God, death is proven. In Jesus, obedience to the law of life, God, life is proven—the life designed and determined in the beginning. "The seed is not quickened lest it die." The first man, Adam, must die; he is of earth, earthy; must return to its own. The second man, Jesus, is of the spirit, spiritual; must return to its own. That which follows the life of earth, flesh, goes with the earth life, which is death, in its agony of dying, or destruction till death. That which follows the spirit goes with the spirit, life everlasting in the glory of God, in the kingdom of God, Paradise.

The spirit of man is that part of life the height and depth, length and breadth of which is boundless and fathomless. The law of God is increase in life and glory forever and ever. Wise are they that follow Jesus and in him realize the wonderful life of God.

CHAPTER 201.

When men become so unrighteous and unholy that mercy is no more among them, then there is a separation between them and their God—a separation of part or parts of their life, members; some of the earth and its blessings destroyed to them. In destroying mercy they destroy the blessings of life.

When God first made the earth to be inhabited, all lands were green with vegetation and abounding with food, and all waters were tranquil and pure; all life in its place, peace and safety, joy and pleasure.

Before their fall Adam and Eve could walk upon the water and see into its depth: there was no drowning, suffocation; nothing to mar the blessings of life. After God had prepared the earth and made life therefor he said it was very good. There is no displeasure in anything *very good*.

The earth and its blessings fell away from man as man fell away from God. Parts of earth fell away and their places were filled with water, impure and destructive; lands were scorched and their place made a desert, desolate; holy lands that were desecrated, defiled, became lowlands, swamps and barren lands, uninhabitable, impure places, with insects, reptiles and animals. The earth, being in agony and convulsions, a part or member of man, in pain and distress heaved and tossed, threw up mountain ranges and made valleys (ridges and furrows on man's face), and vomited corruption (poisoned blood and matter (pus) from sores and ulcers).

The air, that was sweet-scented and invigorating, became impregnated with decaying matter and foul odors, and a displeasure in its dust and destructive winds and changes in temperature. This

life still goes on, for it is the life of man, in man.

But it shall not wholly perish. Jesus says to his beloved, "Be of good cheer. I have overcome the earth," and it will again be restored. Life out of death, a throne from the fiery furnace, a Paradise from the ruins of hell.

As flesh and blood can not enter heaven, so neither can this earth have a place there. As sin is destroyed, so are the impurities of the earth destroyed; they are one and the same; the earth in its own self, lake of fire, will destroy all impurities of earth and life of earth.

"God's mercy aboundeth forever." To the extent that it lives and is extended among his children. Mercy destroyed, God is destroyed. Life is a gift of God's love and mercy.

A great many of us say: "I can't do anything. I have nothing. The earth and life are created, built up, out of nothing, things unseen and unmade.

Start in on yourself, nothing, and build it up. The man without a penny and free from crime can serve God more fully and have a quicker start than can the man with a million dollars of other people's money, for he must get rid of everything that is not his own production before he can serve God, be a follower of Christ.

Can't is a word of Satan; he can not build up. Can is a word of God; he can build up. In him, through Jesus, is no can't, but *all things* are possible and *can* be done.

CHAPTER 202.

While the plain truth written or told in words may not seem proper and for the best interests for instruction and benefits, and it may lead many ignorant, and degenerate, and immoral persons to profit by it by using knowledge of these

things for their use or benefit, as they see it in their depravity, stupidity and ignorance; yet it is the truth, and the naked truth alone, that will set us free. And the truly moral person prefers truth to sham, frankness to hypocrisy.

Some people may claim that this life of ours is nature, natural; that there can not be anything or any truth in this belief of abstinence while pregnant as beneficial to the development of the child or offspring; that they, themselves, know of cases or have had experience in the matter, where the husband and father of the child, through accident, death or desertion, left the wife after the first bed of wedlock, and she had no relationship with man until the child's birth (tasted not of the forbidden fruit), and that the child was no better, nor even as good and well developed, as the average child.

The mother's worry and fretting, and her burning or craving (fever) for the satisfying of her passions, are as detrimental to the development of the child as are the satisfying in our nature of flesh's ways. Both are robbers. Our present or acquired nature is the nature after the fall, which is death.

It takes several generations of life in purity to stamp out iniquity in the person. It can only be brought about by people living in God, or living holy; in which case the burning fever for lust would be overcome, and that thief would not break into the house and rob the child (house of God, and rob him).

To do the will of God and be merciful to your kind and all living creature is true Christianity.

They that help themselves above the necessities of their own lives and turn their backs on those afflicted and in distress are not Christians.

They that give millions of money for charity they did not earn themselves,

give nothing. In the judgment of an all-merciful and all-wise God, all things must go to their own in the day of settlement or balancing, otherwise the thief and God would be in intrigue.

The darkness of the world (man) is great. "You can not live by bread alone," one kind of bread; neither by that which comes down out of heaven, nor by that which comes from the earth, but by the will of God in heaven and the mercy of the soul on earth.

Though the rich give up all they have and the wicked forsake their wickedness, they still are in debt, and can only be forgiven by turning to God, follow Jesus and sin no more. If they fall after the first resurrection, receiving the pure light of God, then their sins remain, and they must die. "God can not save us in our sins." "And Jesus was once crucified for all, and can no more be crucified."

The faith of the rich and the wicked is not in God, but in that which they can get of earth life. Joy of the flesh and carnal heart.

In the day of judgment, second resurrection, the things and life of earth shall perish, and the things and life of God, love, mercy, liberty and equality, shall live eternally. The ungodly will be raised unto death, the godly to everlasting life.

CHAPTER 203.

Preachers search the Scriptures for lines of Scripture to build up an argument, or religion of their own making. In this way the different religions are built and denominations set up, and God's Word taken from God, peddled and sold for money, thinking to sell God's own back to him and be remembered for doing good.

Shallow, indeed, is the brain that thinks to deceive and delude a just and righteous judgment, all wise and all powerful, in that great day of God Almighty, when our life will be read before the judgment bar of God.

The true religion, Church, Gospel, is not a *part* of the word or law of God, but the *whole* word and law of God. Not the preachers and hearers of the word of God, but the *doers* of the law of God, keeping the *commandments* and *statutes* of God, shall be saved. Good is in God. Evil is in man. The preachers in their errors and willful transgressions had their time of singing and rejoicing; they will have their time of weeping and wailing.

When the preachers of to-day, and the rich, and the wicked, begin to see and understand the true light of God, then the chains will fasten on Satan and he will be bound. It says: "The glory of God is the light of heaven." The preacher that preaches for money and praise of men, earthly goods, and lives it up, what glory can he have in heaven? What light can he be there? Not only the preachers, but all men. But the truly wanting-to-be honest preacher is the most deceived, and to him sympathy and a helping hand is due. The Apostle Paul had the power and privilege to do as the preachers of to-day do. *But he was not deceived*; he will receive his pay in the glory of God and be a shining light throughout eternity in the kingdom of heaven; he received his light from Jesus, and not from men.

God can work only through and in the free and honest worker, kind in kind.

Is it better to work for the glory of God and have it to live on throughout eternity in the Paradise of God, than to work for money and the things of this life, that pass away? What does *eternal* life in the *Paradise* of God mean?

Can you grasp it? Is it worth striving for?

There is no mind. If there were, nothing would ever terminate; there would be trials and failures forever.

There is no pain. If there were, then pain, tears and sadness would never end.

There is no death, for death is a non-existent.

The things that are are eternal, and they are life. Can we grasp what life means? In life there are no tears nor sadness, weeping nor crying, pain nor death (ending). What, then, is life? Peace and rest, love, joy and happiness. Is it worth striving for? Jesus is the life; seek *him* and get it.

CHAPTER 204.

All is nature, natural in its kind. Life and upbuilding is of God. Destruction and death is of man.

For greed and profits encroachments are made. In our mines lack of safety and precaution. In our cultivation and work along all lines, neglect of proper care and attention. In our dealings with each other, selfishness, deceit and robbing. In our body, or ourself, uncleanness and improper living. All life is in a natural consequence, law. To transgress or disobey the law is punishment, decrease, destruction, death; war on our own life or self. To maintain and obey the law is safety, increase, upbuilding, life. It is the law of our life, in which all debts are paid, all deeds and acts balanced; no respecter of persons; all are equal.

In obeying the law is ever-increasing life. In disobeying the law is decrease, destruction and death. "Dying, thou shalt die." "The wages of sin is death." Natural consequence, nature of our life, law governing our being.

All is nature, all is natural, all is God.

The things that are are of God, and are eternal in their life.

There is no mind. There is no pain. These belong to earth life and will pass away. They are not light, but darkness and mysteries.

The mind is the trial spirit, generator of the flesh life; light breaking in on our darkness and revealing to us the things of God.

Pain is the *woe* of the mind, the fear of debt, the call of God to pay in suffering and agony for misdeeds done; God's way of telling us of wrong doings and their consequences, and calling on us to right them. Not to punish, but to correct.

To conscious spirit, pulse, in which is the knowledge of life and of death, the vague sense of a living onward and that of cessation, of gain and of loss; the passing life of the living soul, body of clay, in which is housed the mind to bring forth the knowledge of God; that which is life eternal, put there by God himself, a seed planted to grow for a season and time to become life like himself, or slowly die, stop generating. Pain is the conscious spirit of dying, the knowledge or consciousness of going downward to the grave.

The mind is the eye of the body, in which is the seeing and the reading of the deeds done by the body, recorded in the heart, the book of life of the body.

Every sting of pain is that much of the breath of life gone and a reminder of transgression.

Life is in the breath and makes the clay form life, living soul; a mechanism of God's mind (invention), animated by the spirit of God, made manifest in vibration and pulsation by a generator; the breath of life, air, the sustainer and food of all life.

All is in the hand of God, the Creator of heaven and earth, and to the

obedient souls will be granted an heirship of his kingdom, life; immortal life in the realms of the universe, in conscious knowledge of all there is in it.

When the harvest of God is reaped this life is finished; the mind and pain will be no more; the will will reign supreme; no more experiments or trials.

The design and law of this life is perfect, and when completed, reached its season and time for understanding, will be eternal. It will judge the living and the dead, pass judgment on both.

The gate of heaven (understanding) is shut to the eyes that see in the flesh and life of earth. Only by obedience to the law of God, following Jesus, the spirit of heaven (light and knowledge), can the gates swing open and heaven be seen in the spirit. A life above earth life, as is heaven above earth; life above death; all or nothing.

All things were from the beginning. "There is nothing new under the sun."

Paradise was lost in the disobedience of God's law, and in obedience to God's law it will again be restored.

Though we mind to do things and bring them forth as we think, we do not bring them forth, but they are revealed to us. It is not our mind and work of the body that brings it forth, but the will of God answering the call of his children in love and kindness for their efforts to gain knowledge. God pays for every sincere effort.

It says: "Seek you first the kingdom of God and his righteousness, and all these things will be added unto you."

What we think are new and great things and our doings were before man was made; not these things, but greater things; for these are but parts, and enjoyed and understood by but a few, in comparison with the many poor and ignorant.

Oh, could we but understand the love,

and mercy, and forbearance of God in his trying to restore to us all that we have lost, wars, prisons and slavery would be no more. Kings and rich men would bow to the will of God.

"Peace upon earth, good will toward men," would be proclaimed throughout the land, and the angels of God would shout, "*You have done well*; millions of souls you have rescued from hell."

As you do unto others, so will God do unto you. Rejoice and be glad, in peace and liberty.

The gate of heaven, Jesus the door,
Enter through him; rest, and bleed no more.

We have bonded the earth. Nations can not pay their debts. We have bonded our souls to the flesh, Satan. All life is in debt. "Dying, thou shalt die."

Is there no hope? Yes. Jesus is calling us to repentance, and whosoever will may answer the call.

Women's wiles and deceptions in fashions and styles, paints and powders, ribbons and feathers, jewelry and fine dress, are enticements to lure men into the pit of death, Satan's domain, the decaying, dying death of God's children.

The glory and sunbeams in the faces of the pure children of God would lay in the shade the beauties and loveliness of the lily and the rose. Well could the angels sing of the beauties of man, calling him the bright and morning star.

O God! if it be thy will, remove the blindness from our eyes and deliver us from this death, and restore us to our original life and beauty, we ask in the name of Jesus. Amen.

CHAPTER 205.

All families must become one family; all must live in common to be the children of God.

The children are the parents' children until they are grown up, then they become a common support; and when the parents become old so they can not support themselves, then they become the children of their children, and in the harvest of God all will be rewarded according as has been their work. The sluggard and thief, unjust and unclean will receive their reward.

"What one soweth, that shall he also reap." As we do unto others, so will be our portion.

He who sacrifices his brother or sister, father or mother will also be sacrificed in the kingdom of heaven. He who sacrifices himself for others shall receive everlasting life, the fruits of his sacrifice. "He who shall lay down (sacrifice) his life for my sake (Jesus) shall take it up again." It is the law of our life, justice, liberty and equality, set forth, determined and established by an all-wise, all-merciful and all-powerful justice, God. Praise his holy name forever and ever.

And to his Son, Jesus, whom he did send for our teacher, guide and example, who suffered our infirmities and died for our sake, set us free, glory in the highest for evermore.

They that think to get their living without soiling their hands and clothes, exalting themselves above their fellows, will be brought low. As they give to others, so they give to themselves; as they take from others, so they take from themselves.

Shallow indeed are a person's conceptive powers that can not picture the enactments of the judgment, rewards and sentences. The running of God's children in joy and glee to meet their loving Father, who with outstretched arms comes to meet and take them into his loving embrace, and assign them their places in his mansions prepared

for them. There will be singing and rejoicing.

And the sadness of them that are strangers, to whom God will say, "Depart from me; I know you not," and will be left outside the gate, in outer darkness. "There will be weeping and wailing, and gnashing of teeth."

As does fire create a draft and draws light substances into its flames and consumes them, so do the women's enticements draw the weak-minded into their passions (burning flame) and consume them.

On the pages in the book of death, which one has the most credit, whisky or fashions? One is produced by man, the other by woman. They (the two) are one. Their product is the roaring, seething fires of hell.

Shallow indeed is the person's brain who can not picture the honest toiler's, and the thief's and murderer's products offered up to the god of mammon, the burning fire of hell, in which humanity is consumed.

CHAPTER 206.

"What is the chaff to the wheat?" What are all the rites and ceremonies of the Church to the pure in heart? What have they to do with the righteousness of the soul?

God searches the heart and records the inner man, Christ within the soul. The outward appearance, sham, hypocrisy, deceptions, are chaff.

The Church in its formalities saves no one. Only by the word of God, following Jesus, do as he would do, can we be saved, become like him.

The inside of a building in radiant splendor, beauty, and ordinances finely phrased, lovely, music and song, save no one.

The pure in heart shall see God, un-

derstand him, and they that follow Jesus shall become like him, be as he is and where he is.

The man that gives money to the church that he did not earn sows chaff and the winds blow it away. The preacher that accepts money for his pay for work for God is paid, and the work is chaff; it is not wheat, and he has not wheat to his credit.

That which is lived up in this life is scattered to the four winds, and is no more remembered after making up the jewels (sacrifice).

It is not that the rich and church builders (giving large sums of money to institutions) are the strong and builders of the Church of God, but they are the weak, and destroyers of the Gospel of Jesus Christ, and despoilers of the Church of God, for their works are chaff.

The wheat is thrashed from the stalks that produce it. So is the Gospel of Jesus and the Church of God thrashed from the workers, the producers of all things godly. "God will turn the world upside down." The world is man; God will turn him around, change his steps from destruction and death, hell and the grave, to the path that leads to God, glory and everlasting life and happiness.

Only that which one gives of his own will be his sowing, and will be his gathering in the harvest.

To the extent that one is in debt to righteous life of earth, so is his darkness and his doom.

To the extent that one is in debt to unholiness in the law of holy and pure life, so is he cut short in the power and enjoyment of the senses in the future life.

God is a just, holy and righteous God, exemplified in his Son, Jesus, his disciples and apostles; they that would be like him must live and grow like him.

"The tree is known by its fruit," and the stalk by its product; man by his example and work, deeds and acts.

The ways of man in the life of this world are foolishness in the sight of God. The doctors that make their living out of the sick, crippled and in distress lay up no treasures in heaven.

Jesus alone is the Physician that can permanently heal and cure. Transgression of the law of God brings on disease, and disease brings on death. In the law of God is no disease.

Unrighteousness brings on trouble, grief and sorrow, destruction and death, desolation. Unholiness brings on disease, pain and suffering, torment and death.

Follow the spirit, Jesus, the spirit within you, righteousness. "Love God, your Maker, above all, and your neighbor as yourself." The end thereof is eternal life in the Paradise of God. Do not follow the flesh and carnal heart; the end thereof is death.

We in ourselves are dead; in others we live. Heaven would be a most miserable place to one were he alone in it and of its kind. Jesus died for us; his life (pleasure) is in others; so is our life in others. He who lives off of others will be cut short; he lives himself up and sows nothing to reap in the harvest. As is our work godly, so will we grow godliness, and it will be our harvest.

All debts not forgiven before the death of the flesh must be paid in hell, for it says: "The wages of sin is death." (Not eternal torment.)

The wages of transgression of the law of righteousness is punishment in hell, where is no mercy.

In heaven will be given the rewards for all righteousness and holiness, all pure and merciful acts, and holy life.

CHAPTER 207.

It says: "Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves.

"Who changed the truth of God into a lie, and worshiped and served the creature more than the creator, who is blessed forever. Amen.

"For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature.

"And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

"And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

"Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity; whisperers.

"Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents.

"Without understanding, covenant breakers, without natural affection, implacable, unmerciful.

"Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

In reading these plain, common-sense lines in the Word of God, can we still hold unto the belief that man was cursed by Eve's picking an apple from an apple tree and her and Adam's eating of it? Is it time that we call them that preach such rot deceivers and turn our backs on them? Is it not plain that they are in error, and are blind, deaf and dumb

as to the curse of man and this earth? God can not save us in our sins, or errors. He will not forsake us, though we are murderers and worthy of death. His message (truth) will go to all the world, kindred, tongues and people, so all that will may repent and turn to him. Why all this nonsense of the preachers as to God permitting sin (affliction, suffering and death) and a devil as being the cause? Is it not very plain that the preachers are in error, or willful deception, as to the truth? Man is free and is his own destroyer. What was the curse when God's Word was written by Paul is still the curse, and was the starting of the curse; man has not changed from the time of the first transgression, nor is he likely to, for he would rather die in transgression than live in sacrifice. God is merciful and will forgive them that repent, for not all men are willful sinners. They have been led by the errors of the Church. "But Jesus is coming again." "All eyes shall see him," understand. Jesus says: "Turn ye. Why will ye die?" All that will may turn and receive everlasting life.

CHAPTER 208.

It says: "There will be a falling away." Life is as a stream, drawing things into its current and whirling it onward to scatter and ruin. Such is the Church, or life of this world. Gold is the god or channel (Church), with lust its current, scattering and ruining humanity.

At present there is no Church of God on earth. But Jesus is calling, and some are leaving, falling away from the earthly Church. Leaving the swollen stream and passing into ditches and brooks to water new earth (give light), restore and make green the fields that are now desolate (souls in darkness),

Jesus drawing to himself his people and through them restoring the lost Eden, or Paradise, showing people their darkness, spreading the true Gospel and setting up the Church of God. Where is the Church, and which one is it, that keeps the commandments of God and is "an ensample" of the apostles (preachers) that followed Jesus?

It says: "For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; Neither did we eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample unto you to follow us." What preacher of to-day does not break the Sabbath or take money for his preaching?

It says: "For even when we were with you, this we commanded you, that if any would not work, neither should he eat." (He that produces nothing has no support; it is the law of God.) The command still stands. The rich and they that labor not think themselves wise and the children of light, for they are delivered from work. But their light is darkness; they see with closed eyes. For it says (and it is the law of all righteous judgment): "You shall eat bread in your own labor." The Word of God gives it in plain understanding that they that do not are stubble, and will be burned up, consumed in their overthrow, in the struggle between righteousness and unrighteousness, labor and capital, poor and rich.

The day is near at hand when the worldly Church and the rich (stubble) will be burned up (overthrown) and the kingdom of God (righteousness) set up.

Though there will be a time of great struggle such as the world has never seen, nor ever shall see again, they that

follow Jesus may rest assured that all will be well with them in the end. Jesus says he will conquer, and he will. "Thy word is truth" (the word of God). No impurities will be taken from this earth.

CHAPTER 209.

"What fools we mortals be." We weep and sorrow over a dead body that is but filthy clay. If we have any tears to shed, anything to give, do it now; in death it is too late.

Jesus said: "Let the dead bury their dead. Follow me." If we would follow Jesus there would be no dead to bury, no tears to shed.

To the righteous, clean and holy there is no death. In their death to the earth body is life to the spirit body, the only pure, perfect and natural body and life; in it is no filth nor decay.

When a person rises from a low to a higher plane we rejoice and are glad; but when one dies we weep and sorrow. Oh, how many really go down to death instead of up to life when the spirit leaves the body!

Oh, could we understand that the wicked and unrepentant surely die, would we not take heed of the Savior's words, "Turn ye. Why will ye die?"

Some might feel sorry to hear the true Gospel of God, thinking then they would not be responsible. As long as your bad deeds are not charged against you, your good deeds are not recorded for you. Jesus is the truth and the life; not to know him is death; to know him is life. It is written: "None cometh to the Father but by me." "Go, teach the Gospel to all people."

If it was just as well not to know the Gospel, Jesus would not be so anxious to have it preached. "He doeth nothing in vain."

The body is but clay; when the spirit,

which is the life, leaves the body, the body is inanimate. The spirit is as it grew in that body of which it was the life or animation, and in that state will go to its Giver to be judged.

Following Jesus is the spirit that shall live. Following the flesh is the spirit that shall die, be destroyed. It is the law of God; no one can err therein. We know the seed of the tares from the seed of the wheat. That which we sow we will have to reap.

There is a natural law that governs all things, which, in our unrighteousness, we do not understand.

I believe in a God, a Supreme Being, the maker of man and woman, and all life of this earth, for the outworking of a people, holy and righteous, to become perfect as he is, and in him and with him live eternally, being one with him. God, the Father, as the head and first of all life, and his children in their order, all being free from all impurities and possessed with fullness of life as has been their development and growth in the law of life, the Ten Commandments, God's law, determined and set forth by him in the beginning of the making of man. That provision for its non-failure, or surety, was made in the law. The law governs, yet the law is freedom.

It is the everlasting Gospel fulfilled in Jesus, and is to go to all people, and when all have heard it and understand it then the wickedness of this life will be subdued and the spirit of Jesus will reign until death will be conquered and the grave be no more.

That the kingdom of God is righteousness, and is in man, and will be established in the reign of Christ, or millennium age, last day, Sabbath of God, in which all will be finished of this earth life and judged in the law.

That all they that make or get their

living from the toil of others, who are not producers by their own hands and body, are living in the law of death, and can not attain life while in that state. Death goes downward, grows less, consumes itself. "Dying, thou shalt die."

Life rises, builds up, increases. It is the law of God, the law governing this life of earth.

The professional man draws his life from the toiler; the toiler draws his life from his product; he has the nourishment, or life-giving, sustaining force; the professionals have the husks; the husks will be their portion in the rewarding. In the end all that is found worthy will go to its own; the husks will be cast away. "Thou shalt eat bread in the sweat of thy face." *Not some one else's.*

That which is thought wise and life in the ways of man is foolishness and death in the law of God.

That life that draws on its own *life* for the support of its life must die, consume itself. That the rich and all they that live from the toil and product of others must die, being in debt for their living, consuming without producing or replenishing, which ends in death. It is the law of life, God.

That, that which I do for the good of mankind, God's children, my sisters and brothers, I do unto God and will be my heirship, or reward in heaven. (Relying on God's promise.)

That, that which I do for others' good in the law of God from my own self, efforts and production, is sowing and planting seed for the product and life that I desire, or is my aim and object, sacrificing myself for it. "The seed is not quickened lest it die." This will be my reaping, or reward, in the harvest, or when in its fullness, or matured, perfect state, according as is my effort in

the law, and that I am that portion of the product or fullness forever and ever. Jesus, having fulfilled the law, is Lord of mankind; his followers according to their stewardship.

In accordance as the true Gospel is spread, and received, and lived in, will light be shed on mankind and the glory of the Lord fill the earth. In Jesus man becomes one mind and purpose, doing the will of God, whose will is supreme and law perfect, and in it all things become possible.

The way of the world is wrong. Most everybody tries to make a profit out of the other fellow, even live from the toil of others, or steal the product of labor, or hold back the laborer's wage, living unrighteously and unjustly, which is in the law of death. "God will turn the world upside down," turn our ways of death to life.

The true Gospel, law of God, will go to all the world, so that they that will may accept and live. The law of God is life. The law and ways of man is death. "Turn ye. Why will ye die?"

God asks us to try him. He promises us if we do his will, obey his law, he will pour out a blessing that the earth can not hold, use up. We can all plainly see that his word is truth. If we would follow Jesus there would soon be no deserts, swamps nor barren wastes. The earth would soon be green, with food, flowers and pure water in abundance, and only enough work to make life energetic and sweet. Life would no longer be a vain existence, but a living reality.

The first thing to do is to abolish liquor and tobacco; grow nuts instead of meat; put away all intoxicants; become sober, rational, safe and clean beings, and lust's fever will soon be reduced, overcome. Love and righteousness (Jesus) enter the soul. God's will

be done on earth as in heaven. All life be a merry song in glee. Our spirit, when called from this mortal body, return to God, to live in heaven throughout eternity: thought and reason enter the brain: righteousness become our aim, our minds the same. All labor in Jesus' name, Paradise restored again. God's outpouring, refreshing rain.

Are we tired of rapine and murder, destruction and death? If we are, let us turn to God, follow Jesus; he will give us rest.

To stop divorces, stop the paying of alimony, educate women that the selling of their bodies is the selling of their souls.

And man or woman enjoying marriage relationship with other men or women to whom they are not married is adultery and will cost them their souls.

CHAPTER 210.

Why be covetous, why be selfish?

That which we give of our own is what is due us, or owing us, and will be returned, increased; it is the promise of God, the law of our life.

That which we take from others is what we owe, or have to make good before we are even. This state must be attained before we can either live or die. The law of God is an even balance, full measure, as set forth in his law. It is the great, grand, glorious, good and perfect law of God. Oh, could we but understand it! It puts eternity on all joy and happiness, and death on all pain and sorrow.

In this dark hour of night,
When the spirit and flesh are in strife,
Dear Father, give us light,
Let Jesus be our might and lead us right.

While we look for the dawning of day,
Let cheer enter our hearts as the night
passes away;

Dear Father, we pray, let Jesus be with
us,

And help us wash our sins away.

Life is immortal; that which we do is part of life, and we are the life, or God's promise; yea, we are the law, for in it we were made; in us is the law fulfilled.

In the day of judgment will be pronounced the balancing of accounts.

The rich, holding back the laborer's wage, are in debt to the extent of their taking unto themselves the laborer's product, and measure the depth of their souls in hell, the depth that must be paid, balanced, then death to their souls.

In that great day of the Lord when he makes up his jewels all they that are weighed in the balance and found wanting will be cast out as chaff and burned up; burning is the law for purification, and purity is the law of heaven.

All our acts and deeds are part of our life; there is a law governing. "Not one jot or tittle can pass from the law until all be fulfilled."

Only in Jesus can our debts be paid; in him, and *him alone*, is deliverance. He is the light and the life.

"All they that labor not shall not eat," be sustained. Neither shall they that disobey the law be sustained by *it* (Jesus).

All the people that ever lived to responsible age will be called before the judgment in the harvest, and they that are responsible for the death of them that are as though they had not been will have to answer if they repent not and follow Jesus and be forgiven.

To withhold knowledge and a helping hand is self-strangulation. As is your heart, so is your soul. God searches the heart and judgeth *it*. As you have with-

held from others, so will it be withheld from you. It is the righteous and just law of God, and not to accept it is not to know God.

"God is no respecter of persons." Between the souls that are pure there is no distinction, white or black, high or low, rich or poor, handsome or homely.

Flesh and blood can not enter heaven; only the pure spirit of the soul can enter there.

Oh, dear Father in heaven, we pray thee, send thy spirit among us and teach us deliverance. Oh, cleanse our hearts; deliver us from covetousness, selfishness, unrighteousness and unholiness, the destroyers of the soul, and thine be the praises forever. We ask in the name of Jesus. Amen.

CHAPTER 211.

Jesus says: "The poor shall inherit the earth." And he says: "How hardly shall they that have riches enter into the kingdom of God." "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

He says the poor shall inherit the earth, and that the robbers of the poor shall die.

No man can misconstrue the meaning, nor have aught against the Lord, for it is the law of divine justice. (The rich man can not enter heaven unless he forsakes his unrighteous ways and turns to God.)

But all men are free; take your stand manfully, either for capital (rich) and Satan, or for labor (poor) and Jesus, so that in the day of judgment you may be judged either unto death in hell, or unto eternal life in the Paradise of God. For they that are neither for nor against ("hot or cold") can not be judged, and

no place found for them, "where their worm dieth not and the fire is not quenched," an eternity without mercy or light. "God's mercy aboundeth forever." But mercy is for the merciful, and the light shines unto them that walk in it. Kind after kind.

It says: "But woe unto you that are rich, for you have received your consolation." (Have nothing more coming.)

And it says: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you."

"Your riches are corrupted, and your garments are moth eaten."

"Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days."

"Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

"Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter."

"Ye have condemned and killed the just, and he does not resist you."

The words of the Gospel must come to pass and must be fulfilled, for they are the words of God and are life. Should it be hard for any one that believes in Jesus and a future life to choose what stand to take in the coming great struggle between poor and rich, Christ and Satan?

There is but one law. There is but one God.

All is nature, all is natural. All they that are unrighteous and do wickedly, that transgress the law of God, the Ten Commandments, are impure to the extent of their transgression.

God searches the heart; in it is recorded the life of the living soul. After

the judgment all impurities will be burned up.

In the flood the earth was cleansed by water. After the judgment it will be purified by fire.

A burning match is quickly consumed and produces but little heat or burning. A house built of much inflammable substance or material will be longer in its consuming and fiercer in its burning.

Such are the impure souls of humanity. After the harvest they will be burned up, and the burning will be according to the impurities in them.

It is the law of God, justice, the law of all common sense, righteous judgment and reason, to give and mete out to all as is their portion; balancing of all things in our life and blotting out all things that are impure.

As are the unjust and unrighteous punished and consumed unto death according to the impurities in them, evil works, so are the just and righteous rewarded according to the purity in them, good works.

It is written: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

"But the fearful, and unbelievers, and the abominable, and murderers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Jesus says: "And fear not them which kill the body: but rather fear him which is able to destroy both soul and body in hell."

CHAPTER 212.

Great is our Lord God Almighty; glorious are his works; grand beyond conception is our life. God made the clay form and breathed into it the breath of life, and it became a living soul, with opportunity to live in earth life for a

time, in which is given power and understanding to make and to have all things desired for good and evil; and if lived in his law will grow everlasting life in the spirit; not to have the growth of things and have to accept them as they grow or are made by man, but to have everything by will, to harmonize with the will of God, pleasures for all. Wonderful, grand and glorious is our God. And, oh, the opportunity for spirit life, how great! All for the doing of the Master's will for a few years while in the flesh body, carrying out his design in the great work. Nothing in which is consciousness and understanding springs from nothing, but is made according to the desire of the conscience and power; the power of man is labor, the power of God is will.

Our life belongs to God, under covenant, and is immortal, unless forfeited by suicide or disobedience to the law (breaking of the covenant), in which case we destroy it.

The struggles between the rich and poor are two evils, as they are carried on; "but of two evils, choose the least." Jesus says: "The poor shall inherit the earth," so it must belong to *them*.

It says: "Hardly can a rich man enter heaven." Only by forsaking his wicked ways, taking the product of labor by robbery and fraud, and laying it up, which will destroy him in the last days.

The poor in resorting to destruction do wrong, but may claim excuse under protection and defense; but the rich in their robbery and fraud are without excuse.

Two wrongs do not make a right; right is of God; it is his law, and *it* alone shall live. Will the white race, the so-called civilized race (barbarians), go down to destruction by their own hands?

Are the rich, the idle and the preach-

ers of a class, or alike, robbers? The rich take the product of labor and sell it for money. They live off their fellows. The preachers take the product of God, God's Word, and sell it for money, obtaining their living by it.

They have received their consolation and will be left outside the gates of the city, the Paradise of God, the home place of the saved; the New Jerusalem, this earth made new, the throne of God, and identification of his children; heaven, the freedom of the saved in God's realm, the universe.

It says: "They will not listen to sound doctrine." Nevertheless, the message, warning, must go forth.

Right is of God, privileges are of men. The rich make laws granting to themselves the privilege of power to enforce their own made laws, ignoring the law of God, and are without God in the world and must perish. Only that which is of God shall live.

The idle class take the privilege to make their living out of others in any way they can without work, become in debt for their living or bonding their souls, which, if not redeemed, become forfeited.

The earth belongs to man; from it he must make his living in the law of God to be a child of God.

The Word of God belongs to God, for it is God.

The preacher sells and barter it for a living, selling his God and trading off his birthright. It is a doctrine and church of men, out of which they make their living.

In the Church of God no pay can be taken for expounding and giving to each other the interpretation of God's Word. Money is as deadly to the Word of God as is water to fire; in taking pay for it you put out the light. Man is as that which he holds to, the master he serves;

the works of man for self must perish. No man can receive the true light of God and sell it; it is not for sale. God will withhold it from them that would sell it. That which is sold is man's own make up and is a wrong interpretation of the Word of God and without power; all is confusion, Babylon, many doctrines. The Holy Spirit can only descend on the true servant; money can not be exchanged for it.

Preachers must become teachers. Doctors must become preachers. Jesus and his disciples did not heal or cure by medicine, but by the power of God. Doctors must study the Word of God, be examples of the Word and receive power of the Holy Ghost. Prescribe the law of God; if taken it will cure the sick and keep the well from becoming sick. The Word of God is all powerful. The law, if obeyed, will protect from all evil.

Money or earthly things can not compensate for the Lord's work. God is too great for such transactions; money or earth can not pay the price. The work is done on earth, the pay is in heaven, and is as far above earthly pay as is heaven, the universe, above earth. Foolish, indeed, is he who accepts earthly pay for working for the Lord; his cheapness will send his soul into oblivion and his work will not be remembered.

CHAPTER 213.

There is no nothing, there is no death; these are non-existents. All is matter, all is substance, all is life, all is nature, all is natural. All things that are are brought forth, called, made of nothing, as God made the world out of nothing. All is life; life is immortal.

God is a Being; the human body is a likeness; the spirit of God being breathed into it makes it a living soul, or body.

As God made the world out of nothing,

man being the highest, or consciousness, his pleasure, or all that is of life; without him there would be nothing of greatness, for in him are ever-increasing riches and pleasures brought forth. Without him there would be only creation.

Man, the human soul, is endowed with God's spirit; the spirit, Jesus, dwells in us. "I in you and you in me." We are one, if so we live and follow the spirit.

Wisdom and understanding is given to man. "The Lord by wisdom has founded the earth; by understanding has he established the heavens."

Labor brings forth the product.

We are God's, if so we follow the spirit. "Ye are God's." Labor in the law of God is the duty of man. Life is as we make it, for earth or heaven. God brought forth in labor the body or form of man. "They said, Let us make man," and he made him out of the dust of the earth, clay, with his hands, and in him, man, rests all increasing, or God's pleasure, immortal life and ever increasing. Making according to desires.

The same is in man for earth life. Man is what he brings forth out of nothing; that which is not of life, or still dormant, a dream, or thought, for joy and pleasure; life, consciousness and realization.

God brought forth the world at will. He willed it and it stood fast, a sphere in place. His will is supreme. His will will be done (fulfilled).

So also man; what he brings forth of his own self in and with the spirit, Jesus, is his reward, or power and strength to bring forth or to have at will, when his life is in the spirit and no longer in the flesh, or labor life, flesh and blood having passed away.

Man was brought forth in labor and he is that life, the life of labor; to do

and bring forth as God commands in the Word of God for the consummation of his work as determined in the beginning. "Go forth, subdue and conquer" in wisdom and understanding until the height of earth life be reached, or time appointed, harvest.

They that live not in God's commands are not heirs in the great work or product of God, the finished or consummated work, mansions being prepared.

All that live in the spirit, Jesus, that obey the commands, have a part to do. Not for themselves, but for God, for others.

He who does not sacrifice himself, labor for others, does not labor for God, and his work is of no avail, is as though it had not been; in the judgment will not be remembered. We know not God's full design or work. It is too great for mortal man. We are to obey as children, and know the design when grown or matured, in the reaping.

The rich, and the idle, and the non-producer will not be remembered in the judgment when God calls forth the faithful, for their names will not be written in the Lamb's book of life, the book of credit. Their names will be in the book of debit. As the faithful will get paid according to their faithfulness, good work, credit, the unfaithful will have to pay according to their unfaithfulness, bad work, debit.

The scale of justice and equality must balance. The law of God can not be misconstrued. Do unto others as you would wish for yourself is the scale and measure.

We can not have or enjoy to the full both lives, flesh and spirit, at the same time. One or the other must be sacrificed. That which we think of greatest joy and happiness in the flesh must be made the greatest sacrifice, which will redound or return the greatest joys and

pleasures in the spirit, or life to come.

Once is, always is, in its law at maturity, harvest or ripe, either in the conscious or unconscious state, or matter; everything is substance, and its part is registered and can not pass away. All things run in their earth (or this life's) nature until the harvest. The law reads that in the day of judgment the bad shall be destroyed; that their consciousness and the knowledge of them ever having been (life and record) will be destroyed, become unconscious matter, "ashes under the soles of your feet," substance in its law as set forth.

The good, they that obey Jesus, the law of God, will live in a body form, with spirit life; a spiritual body, as set forth in the law; in maturity, harvest, or ripe, its appointed time as set forth; "the wheat for the granary, the stubble for the fire."

It is the great and all-wise law of our life, in which we all will be according to our growth, our rewards according to our works. Not of grace. Grace is the help of God through Jesus to work out our salvation. Wisdom and understanding have been given. Faith (confidence) is established; work brings forth the fulfillment.

It is not that Jesus died for us, passed away, but that he suffered the pains of death to unconsciousness; throwing off or overcoming the life in the flesh body, death, the suffering in the earthly body or clay form. It is not that Jesus gave up his life for us and lives no more, but that he did not live in the life of the world; he did not partake of its joys and pleasures, that which is called life by us, but in reality is death. He fulfilled the law, proving that the law of God is life, for he lived again in a conscious state, to die no more, suffer no more pain in the flesh body, it having been overcome and put away. The just

One died for the unjust, making full payment.

If we want to live with Jesus we must also die with Jesus, give up, sacrifice that which we call, or seems to us, life, and take up the cross, yoke, and follow him. Labor in God's vineyard as he has set forth and commanded to each one of his children separately. No one need to depend on the other, for salvation is free and the law of God can not be misunderstood.

The Ten Commandments and his demands through Jesus are plain, and stand as they are written. In them are no parabolic or symbolic words or writing. The just must die (suffer) for the unjust, give up and sacrifice the life of this world and set forth and teach the Gospel of Christ and be the example thereof, thereby fulfilling the law. Giving your life to save a life, you receive life. "As you do unto others so will it be done unto you;" one for one, or pay in the same and full measure. The pay of God is in the harvest and life in the spirit, and lives forever; kind after kind.

In the law of earth life we are in death and must die. In the law of God we may overcome death and live, for his law is life.

To be saved, we must labor to save others; in our efforts and success lies our reward as to life in its fullness. Our efforts must be to save the world in the name of Jesus, taking him for our guide and example.

The life of this earth is man. Whenever you can trust man to be your brother, then you can trust the earth to be your mother; it will sustain and comfort you in joy and peace, shelter and food.

Until the brotherhood of man is established and the slave is set free this life is but mockery, our triumphs vanity, our victories defeat.

CHAPTER 214.

When I review my life and figure on what I have done and left undone, what more I could have done, then look at this little, frail body, in which life can cease or stop in a moment, I realize beyond all doubt that within myself I am dead, clay; that the life and power in me is from, or is, some one else; and I am satisfied that it is from a kind and loving parent, or his spirit in me, and that the things that I do are but play, the longings of my heart for joy, pleasures, peace and comfort, the satisfying of my longings, allowed me by my spiritual or heavenly parent, the same as is allowed by its earthly parent to the child, who in due time is set free and becomes responsible for itself.

Though being of responsible and knowing age and given my freedom to follow out my desires, I am held responsible for my acts, being my own pruner and cultivator of my body, tree, or life. Freedom and privileges are mine when in the age of responsibility. Understanding is given me, but judgment and reward are with God.

Death is within me by inheritance and I can not live beyond the time allowed by the law governing it, though accidents, self-destruction or wrong living may shorten it; but at whatever time my life, spirit, leaves the body, it is as it has lived or grown; all the substance that has ever entered into it is contained therein, and is its body, or fruit, or substance, may it be good or bad. Though I am in life, death is present; good and evil, or life and death, wheat and tares, one or the other predominating, and as things are judged in our life by us, and the good retained and gathered into the store room, and the bad, or waste product or material, is cast out, to let go

to decay, but for thorough riddance is burned up.

Now, in my viewing and recognition of myself, or this body of flesh, bone and blood, I know not whence I came nor when the life may be called out of the body, and have no say so in the matter, though I am free to play as I desire, nevertheless I realize that I am also an instrument in the hand that has made me, or brought me forth for a purpose, for all doings are for a purpose, "God doeth nothing in vain," and as it is the will within me that brings forth my longings through the exercise of my powers through my faculties, wisdom and understanding, brain and muscle, I realize the object of my being a child of a parent all-wise and all-powerful, whose will is supreme, and in my obedience to his will and guiding I become as he is. The son as he grows to maturity becomes as is the father, and with mature age equal with the father in the same will and spirit if so he follows his father's wishes or example, or course, and adds his own to his father's or that before him, increasing knowledge and himself. Now, as this life is earthly, and things are brought forth by labor in the will, or *I will*, the *can* being provided, for the wisdom and strength is within us and material at hand, furnished by creation.

Then if I follow the will within me that wills me my life of will, I become or grow that body or life, and when I leave or am called out of the flesh, or labor body, my power is that of will, and it is in the strength of the will that I have followed in the life that will be accounted of worth or good by the Judge that judges and gathers the good. Likewise in the bad if it predominates, in accordance to its strength, size or quantity; and if burned up for utter destruc-

tion, the burning will be according, be it literal fire or mind agony.

Now, as I picture the work I have done in my life, or has been done by this body, instrument, tool or machine, call it what we will, I realize that life is really great, wonderfully great. Then when I sail on the wings of thought over this earth and into the beyond I realize my littleness, and in it behold my God, who is able to put so much into such a small body or space, and it makes me feel as though I want to forsake everything in this life that is displeasing to him; I feel as though I have been wayward, gone away from him; and, oh, I want to run to him, take him by the hand and ask for forgiveness of misdoings, and ask for instructions and guidance for the future. And as my heavenly Father is all love, mercy and kindness, I am sure it will be granted, and my reward will be according to my obedience to his will, after his acceptance of me.

As progress and upbuilding in this life is made in a life of consciousness and will, through labor, where wisdom and understanding is given and followed, I feel assured that life flows onward and upward, and the good gathered by an all-wise and knowing Judge, I feel satisfied that life is everlasting, and that there is but one life, or law; all things are under that law, or held therein.

That the life of this earth is governed or controlled by it in accordance as it obeys and disobeys the law, and as our life is largely in disobedience, the law and the flesh are constantly warring with each other while in earth life, individual or nation.

But I feel satisfied that life is spirit, for when it leaves this body the flesh is dead; so that flesh is merely soil and matter for the spirit to grow and build

up; it is the law of our life to plan, plant, grow and increase.

As flesh and blood pass away, life is then in the spirit, or original, or life designed in the planting or making, or determined, or planned.

And when my thoughts sail on the wings of eternity and its meaning, I shiver and shrink from even the thought of evil, or disobedience of the law of God, or teaching and life of Jesus.

Evil thoughts are tempters and ought to be cast out as quickly as they enter. And a nickel stolen or gotten dishonestly may well be counted the loss of thousands of dollars, for such it would really amount to or mean comparing this life with eternity, and its power in this earth with the universe; not that it would mean money, but happiness in the praise of angels.

If I then believe in an Almighty God, Jesus Christ and the law, I can not afford to be neglectful, but ever be on the alert and watchful, and walk as straight in the law as my wavering steps will allow.

And as I firmly believe in a spirit and future life, I pray to God, my heavenly Parent, for strength and guidance, and the same for all his children, and pray for knowledge to impart to others to point the way to God.

NOTATIONS BY THE READER

NOTATIONS BY THE READER

CHAPTER 215.

There is but one life, there is but one law. The law governs, and life or death is the result.

Life is immortal. The soul, body, is mortal; it receives life in the resurrection, harvest, or when ripe, the same as all seeds when passing out of the milky, green or immature state.

The body or soul needs earth food, conditions in its laws of life, or growth, or development, to bring it to life, or maturity, or that state in which life preserves the body and keeps its form, and not wilt, shrivel or decay and pass away, with the germ of life in it to sustain, and reproduce, and increase itself, and so live on, or being immortal, never ceasing to live, and always increasing, or adding.

That substance which is lent from earth goes back to earth; that which is lent from air, God, is the increase in vegetation life. So with man; the law of man is his life of earth, and the law of God is his increase, wisdom, the things yet unseen, unheard, unfelt, not yet realized, but in the making.

The spirit life or body grows the same, or with the soul or earth body.

Earth life is earthy; heaven life is heavenly, or earth life and spirit life.

The spirit needs heavenly food for its subsistence and upbuilding, the same as the soul body needs earthly food for its subsistence and upbuilding; the two are one body, or in one body. "I in you and you in me." God and man living together, or in the same construction, or tares and wheat, in the same field, and in the harvest, or judgment, or settlement day, each receives its own; separation follows, and each will be the portion or strength developed in the time, or season, in the law of its life. All is

life, all is nature, all is natural, all is God, understanding.

We have God's word, Jesus, concerning it, and he or it is ever present to guide us if we wish to follow him, or spirit. We are free and can follow him or follow the flesh, and be the life that we develop or grow.

All they of the household that hold to force, oppression, destruction and murder are of impure heart and must perish, unless purged, be it a person, church or a nation. Only the pure in heart can see (understand) God. The Protestant preachers who are bonded to the flesh are not free, and can not see in the full light of God. The Holy Ghost *Spirit* wisdom can only enter the pure and free body.

To break the Fourth Commandment is to break them all. God does not ask what he will not grant; he is a just God, holy and righteous. He asks us not to work or do business transactions on the Sabbath.

It is just as great a sin to pay your church bills, gather, collect and take home on the Sabbath, as it is to pay your grocery bills, collect and take home, be it what it may. The physical body needs support as well as the spiritual body. If it is right to support the spiritual with money, it is equally right to support the physical in the same manner or way. He who handles money on the Sabbath is transacting business (money is the medium of business). And he who gathers and takes home on the Sabbath is breaking the Sabbath. And they that accept money for labor on the Sabbath, work on the Sabbath and are Sabbath-day breakers.

Right is from God, through Jesus, the Son of God, who was sent as the right of God, or right hand of God.

What Jesus would do is right; no one need err in what is right and what is

wrong; no one can misunderstand Jesus. He says: "Love your enemies," they that differ with you and are against you; not murder, force, destroy or oppress them, but teach them and work with them in love, mercy and kindness.

They that think you are against them for keeping or trying to keep them in the strait and narrow path, or pointing the way to God, see and reason with closed eyes and dull mind; they take light for darkness and darkness for light, good for evil and evil for good.

The one who defends another when in the wrong or guilty, to shield him, is his enemy. The mother who defends her son in robbery and wrongdoing offers his soul to Satan, and is his worst enemy in the world. If she would be his mother let her reprove him and correct him.

CHAPTER 216.

Righteousness is unto men; holiness and purity is unto God. Humanity must be redeemed through the holiness and purity of women, the mothers of the children of men, and righteousness, cleanliness and sobriety among men.

It is not alone that intoxicants, whisky, firearms and tobacco must cease to be manufactured and cast out of our lives, and men become brothers, clean, sober and sane in friendship and righteousness, but women also must be deprived of her deceptions and alluring intoxicants, her styles and fashions, paints and powders.

As is the mind of woman perverted, and her thoughts on the unholy and impure things, and her blood unclean, and her body filthy, causing hereditary disease in the children and breeding disease in man, and her allurements, intoxicating beverages, causing jealousy, insanity and fighting among men, being contrary to the holy and pure mind and

thoughts of God and life of heaven, so is the earth and life on earth contrary to her children, humanity on earth, causing ferociousness in the beasts of the fields, ever ready to tear her children to pieces and devour them. The poisons of the insects and their pestiferousness, excluding not the innocent and unprotected babe in its undefensible state. The destructiveness of the elements, of air and water, on land and sea.

As is humanity against and in opposition to the laws and ways of God, so is the life and conditions of the earth and earth heaven against humanity; as they do unto God, so does God unto them.

As is the blood and heart of humanity, so is the life of this earth. This earth is the heart of man, God and man.

It is not that the wild beasts of the forests tear and devour her children, and the insects, serpents and reptiles are ever searching for them, and the elements destructive and unpleasant in heat and cold, storms and floods, fires and earthquakes, but the cruelty and injustice of man, the heart of the human soul, to whom dominion was given over all the earth and all that in it is.

It is not the subtlety of the serpent, but the subtlety of the mind of the human being to deceive; the counterpart being in the serpent's subtlety to repay, in all its hideousness, silent, stealthy, crawling, strangling, striking, biting, poison and death, in all its repulsiveness, strength and fierceness of attack. Not only the serpent, but all things under the dominion of man, that man ought to be the father of in protection and over-seeing, ought to be their god, loved and obeyed by them.

As is the human heart cruel and fierce, so is the life under man cruel and fierce. In the cruelty and fierceness of the beasts, serpents and insects man can see

himself as looking into a mirror, for it is the reflection of the human heart. Kind after kind; there is but one law, there is but one life, there is but one God.

If woman would purify her mind and thoughts, bring forth children in holiness and sobriety as God commands, be the being and purpose that her Maker designed her, her children could be among beasts, reptiles, serpents and insects in safety; insects would be happy playmates in song, colors and flitting merriment, and the child could lead the beasts and reptiles of the jungle. "A child shall lead them."

O God! we know it is thy will that no one shall perish, not even suffer or be sad, but all shall be saved and be happy. We know thy law is perfect and changes not, and that it is life everlasting in pleasure and happiness.

We know it is perfect and good, for in it all debts may be paid and wiped away. O God! thy law stands firm forever and ever, and thy way lead us to the perfect day. O God! in the name of Jesus and his words, we pray: Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as *it is* in heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors, and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory forever. Amen.

Oh, dear Father in heaven, we pray thee, send thy spirit wisdom among us, so we may understand the true Gospel, so that they that wish to follow Jesus, repent and turn to thee, may be accepted by thee and become heirs of thy kingdom. And may they that wish to follow Satan and darkness be obliterated from thy glorious splendor, radiant light, so they may nevermore cast darkness upon

it. Thy law, O God! is freedom to man; let all have their liberty and freedom in their choosing, and close up the life of this earth, which is darkness and death. Let each go his way, now and forever, once for all. O God! our kind, heavenly Father, we pray thee, in the name and person of Jesus, for light, strength and example, so we may *all* follow him and overcome Satan, the transgression of the law, and become clean, pure, righteous and holy, and acceptable to pass through the pearly gates into Paradise. And we will thank, love and praise thee forever. Amen.

CHAPTER 217.

In that which I do for myself I am as a child at play and it passes away.

That which I do for others I do under command and have it coming, or owing, to me. "Do unto others as you wish to be done by. As you do unto others, so will I do unto you," are the words of God.

If the command is from man, it is man's debt. If the command is from God, it is God's debt. And as God is truth, honesty and justice, and in heaven, and a spirit being, I am sure of my pay, and that it will be in heaven and can never pass away.

Good and right is from God. Evil and wrong is from man. The law of God is an even balance and full measure. All credits have to be paid. All debts have to be paid. It is the law of equality, honor and justice, for we are all children of the same parents and all sisters and brothers. It is the beauty-radiant-splendor-law of Almighty God, that lights up all the world, and will fill the world with glory. "The glory of God is the light thereof." Heaven and earth.

The light of the world is Jesus; walk with him and see the glory of God.

He who dies in the struggle for the good of others, Jesus, dies rich. He who dies in a mansion, living for self, dies poor.

To lay up treasures for a rainy day,
"Make money honestly and give it away."

To gain a home in heaven, that happy
land,

Live, work and pray, as God commands.

If we turn not from our wicked ways the earth will cease to yield our needs. All people will become in debt to each other if they are not on guard and on watch. In the harvest all that are in debt will be counted tares and will be cast out as such, for debts to God or man are the tares of humanity, and humanity is the life of the earth. The earth is man. It is not that the fields will be reaped and the tares and wheat separated, but that humanity, the free and bond, they that obey and they that disobey, the followers of Jesus from the followers of the flesh. The tares are they that follow Satan (the flesh); the wheat are they that follow Jesus.

In Adam's first sin were sown all the evil and death of the world. In the overcoming of that transgression all the ills, and suffering, and death of the world will be weeded out. The transgression is made plain in the Gospel of Jesus Christ, and all life of this earth, to interfere in nature, or the natural (God), is to reduce, cut down, or make less, according to the transgression and strength of the life interfered with.

Nature is perfect; to interfere is to make it imperfect, and in that state it sets up and brings about all manner of perplexities and confusion. Nature has been made unnatural by the unnatural use of its products and transgression of its law by man, and only through Jesus,

the right hand of God, the maker, and understanding can it again be made perfect and pure by the obedience of man to the law.

Though divorces were allowed in Moses' time for good reasons and the mercy of God, and sin was permitted since Jesus' time, so we may know its certainty and dire consequences, its ruination, destruction and death (get our fill). "But in due time (meat in due season) the light of God will shine from the east to the west." The true Gospel of Christ will reach all people, then will the end come; it will be the last message to this sick and dying world.

"There will be weeping and wailing."

There will also be joy and gladness.

CHAPTER 218.

Jesus says in heaven a man shall receive according as has been his work on earth, in the law of heaven.

God gave the earth to the children of men. All laws of justice must be framed after the law of God to be just, for he alone is just.

All minerals, fuel, oils, waters and all treasures within the earth belong to the whole people, and each one's portion is according to his work or labor in bringing it forth, or into use. Not that of some one else's labor, but that of his own. All lands belong to the people, and each and every person is entitled to own a needful portion according to his labor therein, equally with all people.

In our blindness to justice we take light for darkness, and darkness for light. The man that makes profit out of others and lays up two thousand dollars is called richer than the man with one thousand dollars, and is called the greater and richer life, but in reality it is the poorer life and greater death, when the case comes up before the Judge

who judges all things in justice and equality.

The law of God. Life of earth is harmony. As is the robbery of humanity by humanity, so is the robbery, destruction, of the earth by the earth, by its pests, elements and atmospheric conditions.

As real labor receives but about one-fifth of what it produces, the robber rich, taxes, and non-workers (Satan) using up the balance, so does the earth's destruction take the same by Satan, leaving about one-fifth for humanity to struggle in and fight over for an existence.

The laboring man is allowed the product of two hours of his ten hours of work, or one-fifth, for himself, or his living; if all worked equally there would be but two hours' work a day for each one, in the law of equality, justice and righteousness. And the earth life, the law of God, to be in harmony would yield, pay, in proportion. The law of this earth life, God, is harmony and equality. The law, if obeyed, will protect and provide, for God is all-powerful. There is no remedy for our ills, pains and sufferings only in the obedience to the law of God.

Oh, if we would only turn from our wicked ways, so we could understand the holy, divine and perfect law of God, and live therein, how soon would all our ills and pains, tears and sadness pass away. No more defilement. No more strife. No more worry nor discontent. No more fears nor tears. No more weeping nor crying. No more pain nor death.

To understand the law is to love the law, for the law is love.

To love the law is to obey the law; in that lies your pay and your redemption, for all are in debt and under the curse.

Your test of your belief in the law

lies in your resistance of temptation and wrongdoing, for the law is strength.

Your test of being a follower of Jesus is, Do you walk as he did and obey his teaching?

If you believe in God, then you are a Son of God. Listen to what he says:

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

"When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

"Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked ways, he shall die in his iniquity; but thou hast delivered thy soul.

"Again, when a righteous *man* doth turn from his righteousness and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he has done shall not be remembered; but his blood will I require at thine hand.

"Nevertheless, if thou warn the righteous *man* that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul."

CHAPTER 219.

We must not misconstrue the law of God and life in heaven with the laws of man and life on earth. Man is in darkness and wrong side up.

We must at all times put all things in the natural, for God is natural.

There is no change, for God, the law,

changes not. It was preordained that the wicked, the disobeyers of the law, shall suffer and die, and that the obeyers of the law shall live. It is the immutable law of God, life.

All things were set forth in the beginning, and the end is in the beginning, or as it was set forth, by witness, sealed and established.

We must never forget that God was before we were made and the law established. *We were made in the law*, and not the law in us. "In the image and likeness of God did they make man."

It is foolish and unwise for man to walk in darkness when he can see so much better in the light, and walk therein.

The law was set forth in the beginning that *all* impurities of earth matter shall be purified, and that *all* wickedness, transgression, leading to filthiness and unholiness, defiling the blood and flesh (living soul), shall be cleansed. And light should be given to man. "He said, Let there be light, and there was light."

It was made, and so willed, for man to see in all things, for light is light, as God is God.

All things on earth were made for the pleasure of man, and man for the pleasure of God, as adopted sons or creatures, or children, as set forth in the law, or beginning.

All things have their time and season, maturity and harvest. Man is God's harvest, and he will be reaped and gathered by God and his reapers as set forth in the law in the beginning, before man was made.

The pure and holy shall be gathered into God's barn (heaven), to become spiritual beings or creatures; the impure, unjust, unrighteous, or filthy and unholy, shall be gathered and burned up, become ashes.

It is the law in which we were made and brought forth, and can not change nor fail, for the law is life and all-powerful, and life is immortal. It was so willed, witnessed, and seal set by an all-wise Creator, God, whose will is supreme.

No one needs be mistaken in the light he walks in, master he follows or works for. Self is Satan. Your brother is Jesus.

In working and living for others we work for Jesus, have returns coming; the greatest is giving your life for others, which will be returned with life in fullness, all there is in life, senses in their fullness. Jesus gave his life and suffered death for us, his brothers and sisters in life, and took up, or reaped, or had it returned to him in fullness, the highest. "As you sow, so will you reap." "As you do unto others, so will God do unto you." His promise is true.

All life will be returned, or come back, according to our work and living in the law of God. That which is judged good by him or in the law will be rewarded according to its goodness, judgment. That which will be judged evil will be damned according to its evil, or damnation, in the law in which all evil shall be put away forever, and all good shall live forever. It is the good, perfect, all-wise, just, merciful, great, grand, glorious, holy, divine law of God, in which we were made and brought into being, and became living souls, with light and power to grow in the law until the harvest to be reaped and time appointed to be judged, and when understood it will be praised in the highest. The loftiness of the law and splendor, radiant, glowing light is beyond the vision of our diseased and dimmed eyes and perverted and reprobate minds. In Jesus is light and understanding; follow him; become

wise and perfect, the life designed by God for his children.

To perfection nothing can be added nor nothing can be taken from. God is perfect, the law is perfect and stands without change, or altering. Man was made in the *image and likeness* of God, not perfect, or wholly made, Holy Ghost, but to live for a season or time in which to grow and become perfect, or finished, and so remain. Adam and Eve were made; their children are born, to grow into manhood and womanhood. God has set apart seasons and time for their growth and development, and in due time they will be gathered into his kingdom, as the law provides.

CHAPTER 220.

The great law of God is equality, without respect to persons, country or nation.

We may think at times that it is not; that some have a harder lot than others; but it is not so; the law is justice, equality and harmony.

In the day of judgment we will be judged in the law of God, and not in the ways of man.

We are all one family; and as are our transgressions of the law, so does the law punish (is felt) in her (nature's) way throughout the earth, for the earth is the body of man. As is humanity disobedient to the law of God, life, nature, or natural self, so must man suffer his transgressions in the earth, his mother, self, parent, or member. It is the great law of equity, in which all debts must be paid and all credit rewarded.

All things must be satisfied in full, in equality to the whole family, by the purging of corruption for debts, be it by men in wars and strife, or pains in the body, or by the earth in its pests, and destruction, and laying waste; pests and plagues

overcome for a time and waste places rebuilt; man being the sufferer in it all, or pains in his members.

They that think to have, and do have, the best of it in this life at the expense of others will be that much less in the life to come, is their debt.

The same law of justice and equality holds for earth and heaven life till all is finished. "Not one jot or tittle shall pass from the law until all is fulfilled" (finished).

The one that thinks himself gainer by deceit, lying, robbery, or any injustice or inequality with his fellow man, is badly mistaken, for the things of earth are but for a time and the best have drawbacks, while the things of heaven are eternal, without anything bitter in it.

We should never forget that life and things of this earth are not life, but death, a vapor that dissolves and passes away; that life is in the resurrection, and Jesus is the life, and he will reap when the harvest is ripe, and give to each one according as his work calls for or the life he lived while on earth. The law governing it was established before man was made and can not change, for man was made in the law. To change the law would destroy man, life, for the law is life, consciousness, wisdom and understanding, knowledge and power.

We need have no fear of the law not meteing out justice in equality. Listen to what God says to the unjust as he judges them in the last days:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

"Your riches are corrupted and your garments are moth eaten.

"Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

"Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

"Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts, as in a day of slaughter.

"Ye have condemned *and* killed the just; *and* he doth not resist."

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and has long patience for it, until he receive the early and latter rain.

"Be ye also patient: stablish your hearts: for the coming of the Lord draweth nigh."

As the little worm and louse are cutting down our grain and fruit supply, and will cause famine and plagues by their destroying and poisons by their pestiferousness, so will the so-called lower classes cut down the rich and cause pestilence and famine in the land, the fields laid waste and the waters and air polluted by the bodies of dead men, if they repent not.

The law of God is harmony, in equity, full measure and equal balance. It is the scale, measure and looking glass, in which we may all weigh, measure and see ourselves as we really are, the conditions of cause and effect, and how we balance, measure up and harmonize with the law of God.

The first rung in the ladder to climb to heaven and the first step that leads to God is, "Eat bread in the sweat of thy face." This rung or step we try to overstep; we don't care to linger there. We are like the little child that tries to run before it can walk. We continually stumble and fall.

And no one is in error more than the

preachers; they claim, by misinterpreting the Scripture, that the minister of the Gospel shall be supported by the Gospel. Bread and butter. God is no respecter of persons, preachers, or any one else. He says you shall eat bread in the sweat of *thy face*, live by your own production.

You can not take the second step before the first. To be supported by the Gospel is to be supported, receive the power, wisdom of God (Holy Ghost or spirit wisdom), and not bread and butter, clothing and shelter. Kind after kind.

The preachers' errors lead the world in error. Their example, eating bread in the sweat of some one else's face, is followed by the world, and the world remains in darkness and at a standstill as to the true Gospel of God.

It says: "By the deeds of the law shall no one be justified." The law, Jesus, is the power over life and death, heaven and earth. Doing the teaching of the law is life; the law, Jesus, saves. There is but one law. Men have no law, for they follow not the law of God; they have ways, but their way leads to death; their laws are *lusts*.

Great, grand, glorious and beautiful is the law of God. Oh, could we but understand it.

Our Father in heaven, we kneel to thee and in the name of Jesus ask for understanding.

To follow the teachings of the law, Jesus, is life. To follow the deeds of the law is death; its works are in the flesh.

The law is spiritual; the flesh is carnal. To follow the spirit is love, mercy and kindness, faith in Jesus and keep the commandments of God; there is no law against those who live therein.

To follow the flesh, or doing the deeds of the law, is contrary to following the spirit. Some of the deeds are these:

"Adultery, fornication, uncleanness, lasciviousness; idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies; envyings, murders, drunkenness, revelings, and such like. They that do such things shall not inherit the kingdom of God."

The kingdom of God is righteousness; unrighteousness can not enter there.

They that want to understand can not very well misunderstand. To evade understanding will not excuse us, nor can we claim ignorance.

The law is given; it points the way to life and to death. Choose your way; the way you travel and follow will land you at your destination with all that you gathered and sowed along the way. "As you sow, so shall you reap."

All that belongs to you you will receive; you know beforehand whether it means life or death to you, for you will be that gathering when the reapers come.

The things of the flesh, earth and works therein, shall be burned up.

The things of the spirit, heaven and the life therein, shall live forever. It is the word of God. "Thy word is truth."

They that gather unto themselves riches from the hands of others, that set an example and others follow, sow that seed, and in the harvest will reap the product. And they are the product, which God says shall have its place in the lake of fire. Likewise they that humble themselves, and help the needy at their own expense and labor, and set that example, and others follow, sow that seed, and in the harvest will be reaped that product, for they are the product. And God says he will gather it into his barn, and it shall not be destroyed.

They that lay up riches and enjoy themselves in worldly life (death), and think to have a place in heaven accordingly, will be very much mistaken. "There will be weeping and wailing."

CHAPTER 221.

There is no evil, for the law of God is good and perfect. Bad deeds are done in the name of the law, but not in the law; the law is good, and not bad.

There is no evil, but there is ignorance and error. Only in knowing the true Gospel can errors be overcome, Christ in us; in him alone is strength to overcome; the flesh is too weak.

We are free, and in our freedom do as we please according to our strength and privileges.

In our disobedience to the perfect law we set up different degrees of strength and sight, and we use that as power, or law, instead of the law of God, justice and equality, and in that we err. It sets up a law of unrighteousness, selfishness, covetousness and dissatisfaction.

The law of God and man is power. Man uses it to oppress by force and bondage, or strength against his fellows. God uses it to equalize in love and liberty; they use power contrary to each other.

In our way of using power we destroy and lay waste, bind and spike fast (Jesus, the free and onward life, was spiked to the tree), are held back, and become that much less, or fall short. In this lies our ignorance.

We are in the flesh or on earth but for a time, and to make the most of it we must keep what we get, and add all we can to it; take Jesus off the cross, loosen the bonds, and in freedom and safety march forward.

The essentials in upbuilding and increasing are, "Faith, hope and charity." Charity, boundless love for all; love your neighbor as yourself. Hope, be joyful, for there is more to follow, or things to come. Faith, have confidence in him that made heaven and earth and all therein.

The wise are the ignorant; the leaders are in error. The so-called wise men are the money-makers out of the wages and labor of others. Their wealth gained in that way tallies their souls' depth in hell and distance from the living God.

Our leaders, principally preachers, are in error. They claim, and no doubt believe, that God exempts them from labor of earth toil for the earth body while working in heaven toil (preaching) for the spirit body, expecting double pay, first from man, then again from God, thinking to work both ways from the middle; the result is, they neither go one way nor the other, but seesaw back and forth.

In this great error of gaining a living without dirtying their hands and soiling their clothes they set an example and leadership to all the world, and keep the world in darkness and disregard to the law of God. It is not the example of the prophets and disciples of old on whom God shed his light (Holy Ghost descended on).

As the lusts of the flesh, that of making money by fraud and robbery, called business, and the pleasures of women, the main, and to most men the only, incentive in life from youth to old age, in which is risked life and limbs in desperate acts, credited as being brave and heroic acts, but are only cowardly, murderous and hellish deeds of destruction and death, that keep life in a high pitch of excitement, without which life would seem dull and dreary to our darkened and lustful souls, are diminished and overcome, will the glorious life and light of Jesus be brought into view, whose fruits are joy and peace, the incentive of a life on a wiser, nobler and higher plane, that is as far above earth life, our old life, as is heaven above earth, the life of youth and strength above the old and feeble.

The light and life of earth and heaven is Jesus. Rejoice and be glad, for Jesus is coming.

As we pass from night into day, clouds will roll away.

Christ's coming will be his Church, which is his body, the true light and Gospel of God.

"God can not save us in our sins." There is nothing more reasonable nor true than this.

It says: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land."

Healing their land is healing their body; they are the two members of earth life, one body. The same dealing is with one child.

It is very evident that we must forsake our sins, be born again, or anew, and start living in the law, to have our names written in the book of life, and if faithful, having our names retained until close of flesh life, we will receive our reward according to our work during that time, and there will be no record of former time, neither good nor bad.

Jesus' blood will wash away the sins of the truly repentant sinners, they that forsake their wicked ways, but can not touch them that stay in their wickedness.

The first and only thing to do is to repent, turn to God, have our names written in the Lamb's (Jesus) book of life, and get to work, and work faithfully to the end in spreading the true Gospel of Christ by example and words.

As the diamond reflects its brilliant rays in the bright sunlight, so will your example light up the Gospel in its splendor and beauty. You will shine as the sun.

CHAPTER 222.

The world is in darkness, or upside down. We have darkness for light, and light for darkness; death for life, and life for death.

In our law injustice is followed by justice, as we call (understand) it, but it is injustice, for it is followed by punishment. Jesus says: "Love your enemies; do good unto them that despitefully treat you." It is the only law that will conquer injustice and death; it is the law of Jesus, and he says he will conquer death; that death will be his last enemy; he is the law and power over life and death, heaven and earth. So his law is supreme. "Thy word is truth."

To be in the law of God doctors must cure by prevention, and not by trying to cure transgressions. The law must be fulfilled. God can not save us in our transgression.

Jesus is the end of the law, overcoming the deeds of the law and making it null and without effect, or abolishing it. When the law of God is accepted and obeyed then there is no more need of a law, for then life is order, harmony, unison, one. By prevention, cure is not called for. By obedience, law is not necessary. God in the Old Testament, witness, proved that disobedience of the law will be punished, even unto death.

Jesus in the New Testament, witness, proved that obedience of the law will save, put punishment away, conquer death.

Injustice calls for injustice, killing calls for killing; kind after kind. These things are of men, and as he exercises that law so he exercises it against himself, for he is that law, force, or servant of the law he obeys. These things of man in his darkness are death.

Love calls for love, justice calls for justice; kind after kind. These things are of God, and he who exercises them exercises the law for himself, for he is that law, or servant of the master he follows. The things of God are life.

It is the great, grand, sublime, glorious law of God, wherein all men in their freedom may cultivate and grow a life of deceit, robbery or murder, which calls for its likes, with all its troubles, strife, sorrow, weeping and crying, pain and death, until utter destruction; or cultivate and grow a life of love and kindness, good will and gladness, which calls for its kind with all its attributes, peace and rest, love, joy and happiness. No more tears nor sorrow, sadness nor weariness, weeping nor crying, pain nor death; eternal life in the land of the blest.

As the soul grows and is when it passes out of this life, so will it be resurrected, or called forth, in the day of judgment and receive its reward; kind after kind.

We do not die when the spirit leaves the clay form, but fall asleep and live in dreamland, either in a good spirit or a bad spirit. The good spirit rests in Jesus unless called. The bad spirits never rest, day nor night; they are the spirits of unrest, destruction and death: "their torment ceases not, forever and ever," until transgression is overcome and death destroyed, or flesh life be no more.

Man dies but once; life and death is in the resurrection, or judgment day. Sleep is followed by an awakening; it is the natural law of life, God, and will not fail. As man dies but once, he also lives but once. If he lives once, he lives forever.

Oh, dear Father in heaven, help us to understand thy law, and give us strength and courage to follow Jesus, so we may

have our names written in his book by him, and when the roll is called answer, Here am I, obedient to thy law, O God! and enter the gates of Paradise. We beg it in the name and hope of Jesus. Amen.

Oh, may the voice of Jesus ring in our ears and his words float before our eyes. "Let the wicked forsake their wicked ways." "Turn ye. Why will ye die?" "All ye that are weary and heavy laden, come to me, and I will give you rest."

There is a book of life and a book of death. We are the books; our lives are written on the fleshy tablets of our hearts.

God searches the heart; it is the book on the leaves of which our life is recorded, and our reward will be according as has been our ways and fruits of our doings, written in God's album, our own heart.

Does God judge us, or do we judge ourselves? We are judged every moment of our life, for our life is recorded as we live it, and the judgment is set; and when our spirit leaves the body, the book, heart, is open, and the things written therein are read.

CHAPTER 223.

They that follow the flesh, or their own will, receive their consolation in this life, and God does not owe them anything.

The rich and all they that live off the sweat and toil of others, and they that make their living by selling the Word of God, which they neither produced nor own; and they that bring forth children in their own pleasure, disregarding the law of God; and they that turn a deaf ear to the cry of the needy, hungry and

in distress; and they that follow their own pleasure on the Sabbath, God's holy day, and heed not his law and commands, receive their consolation in the execution and following of their own laws and desires of the flesh. In it they follow their own will, and not the will of God, and he does not owe them anything. Only to those who do *his* will does he owe anything.

Jesus says you can not follow the flesh and follow him. The law is set, and in the day of God, judgment, the law will be meted out without respect to persons or ignorance of the law. There will be weeping and wailing.

There is truth in the saying, "The world owes me a living." The world belongs to God, and we are his children under command of obedience. By obedience to the law we bring God into our debt by the promise, and he must pay according to the promise.

The price of our upkeep of the body is as great as is the cost of rebuilding and reconstructing of what is laid waste by the elements and pests.

The disease, decay and death in man is equaled in the earth; they go hand in hand.

As one dies and suffers, so does the other. Father and mother as one parent. "Dying, thou shalt die."

Stop, prevent the waste and decay, and all things will be provided for. Provision was made before we were made.

To think that we had better not know the law, then we would not be accountable, is a mistake, for we would still suffer and die in our transgressions. The law alone is life; it is set and can not change; it is immutable and immortal, for the law of God is perfect.

And, oh, how wonderfully grand when we understand! Praise the Lord for evermore, and for evermore and more.

CHAPTER 224.

It says: "They shall be ashes under the soles of your feet;" purity, corruption purified, whether in unconscious matter of earth or conscience of the living soul. The burning fires of hell will consume to ashes all impurities, matter of earth and works of man.

Man was brought forth from the dust of the earth, born from the womb of mother earth, in the law of God, and became a living soul, or living law.

Earth, the unconscious matter or body.

Man, the living soul, the conscious body, or control; the law being its life; the mother and child being one life, the life of this world, the grand work of the great Jehovah to grow, or bring forth out of nothing (darkness and without form) a spirit life with will power to determine, establish and consummate, or have, the desires of the Spirit; that which is its thought, or mind to conceive, or dream. The life, senses therein, to be purity.

In the harvest, or end, all impurities to be burned up, of earth and man as determined in the beginning, or as the law of its life, or life, or master of itself; though we be gods or makers, the Lord God, our maker, being over all, his establishment of order being the life and strength of all things and life, it being his will and pleasure, the life ordained by him.

No greater mistake can be made than for a person to think to evade detection in lying or thieving, and get away with it.

Life and all deeds and acts therein are recorded as they are lived, grown, brought forth, or enacted. It is that part of your life, or pulse; stop its recording and the pulse will cease to beat, the heart will be dead.

It is not man that is to be teared or

the courts of earth, but the law in which you are made, which governs your life. God, he who is *able* and *will* destroy both soul and body of the wicked in hell, the lake of fire that will consume all impurities.

"God can not save us in our sins." Nothing can be recorded to our credit while we are in transgression, trespass.

In the great day of God, judgment, you will be judged by the things recorded in your heart, the things written therein.

We are in death, or we might say in the claws of the lion, and can not expect to escape without some scratches, bruises, or even some be devoured, for Satan is a destroying spirit; he lives on those whom he may devour; his food is unrighteous and unholy men; on them he feasts and thrives. Righteous and holy men are rocks and poison to him; on them he will starve and die.

We are his food and his poison, his life and his death. In what form will we offer our bodies to him? We are free as to our bodies.

To offer our bodies in corruption is to be devoured by him and die; to offer our bodies in purity is to slay him and live.

In man is corruption; in Jesus is purity. Which one will you follow? One is life, the other is death; you are free; take your choice.

They that would destroy man's liberty of conscience with his God destroy their own souls, for the soul (life) of God is liberty and freedom, unfettered conscience, light as air, to soar on the wings of the spirit.

They that think to change God's law or throw out any of his commandments do not change the law or throw out any part of it, but they throw themselves out of the law and are without law, God.

It is not that we destroy pests when

we think we get rid of a certain insect, but we create another of its species or family.

Destruction calls for destruction; the more destroying we do, the more destroying we have to do, and all destruction falls on our own head, and in time will become overwhelming and beyond human power to control. What once is remains until the harvest; only in the harvest is the gathering and saving of the good and destroying and putting away of evil. The time is set, harvest will come; God planted us for his harvest, and "he doeth nothing in vain."

We hear the so-called higher classes, civilized classes, allude to the poor, uncultured, or unwilling to be slaves, as incorrigibles.

Who are the incorrigibles in the sight of God? Jesus says: "Hardly shall a rich man enter heaven." Neither the filthy, unjust nor unrighteous. Jesus says: "Turn ye. Why will ye die?" *They will not turn*, though the dumb brute and ignorant wild man can be changed from their old life and ways, corrected and taught obedience. And as are the lower classes subdued and come under the law of the rich, all become incorrigibles; kind after kind.

Destruction calls for the destruction of the destroyers. Jesus says: "He who slays by the sword shall die by the sword." Is it not very evident that by the increase of pests and unrighteousness of man, the rich getting richer and the poor poorer, their hatred becomes more bitter as is the scale of injustice, and the pests increasing by being destroyed, creating more thereby, that the earth will soon be in a state of destruction that will utterly destroy all life, or its own self, being a life of destruction? Jesus says: "Turn ye. Why will ye die?" In turning to God, repent and forsake our wicked ways, remission of

sins is promised, and a life of peace and safety assured. All lies with the incorrigible (uncorrected) rich. Their heaping up treasures by fraud and holding back the laborer's wage will destroy them, if they forsake not their ways. Jesus says so, and it will be so.

All promises of God must be made good. They that call on the name of Jesus and acknowledge him the Son of God, and are willing to obey him, will have their sins forgiven. Jesus has that power, for he suffered death for all men. As his promises are true and must be fulfilled, so also are his words true. He says: "And I will reward every one according as their work shall be." They that call on his name at the last moment will not be very rich. Now, right now, is the time to repent, be forgiven and work for Jesus, and have a reward coming. Make no mistake in your work. Jesus is your light.

Are we in the dark and turned around, taking black for white and white for black, evil for good and good for evil, death for life and life for death?

It is not they that follow the laws of man that will be corrected, for man is a liar, thief and murderer; but they that follow the law of God will be corrected, washed white, though their souls are stained with blood. Lying, deceit and fraud is our study; murder is our revelry; we rejoice and gloat over the victory and death of a brother, the amputation of a member of our own body. Are we sane, or are we insane? Dear Father in heaven, in the name of Jesus we pray for light.

CHAPTER 225.

The missing link between life and death, God and man, darkness and light, that can connect us and make us whole in life and light, is Jesus.

O God! dear heavenly Father, in thy law it says: "Thou shalt not steal. Thou shalt not commit adultery. Thou shalt not kill." And it says: "If you break one commandment, you break them all." Are we, then, murderers *all*? O God! in the name of Jesus we call now, as thou didst call in the beginning: Let there be light.

We search for the missing link between the monkey and the man, but search not very hard for the connecting link between God and man. It says: "Seek and ye shall find."

As do the pests and insects blight and destroy vegetation, the life and beauty of earth life, so do the disease germs in our body cut us down in life and beauty. We are one, mother and son; the same blood, law, is our life.

Why search for the link that leads downward and to lower life, and not for the link that leads upward and to higher life? As we die spiritually, so we die physically. The law is life; as we let go of it and fail to live in it, in that same degree we become less and die. "Dying, thou shalt die." It is the law of our life and will not fail.

We say we pay, or I pay you. Not so. No man can pay another. All is from God. Man can receive and return, but he can not pay.

Labor pays itself, and God alone puts up the wherewithal. The one that would take or withhold therefrom is a robber.

The law of God is righteousness and an even balance. His bountifulness and mercifulness are equal to our destructiveness and unmercifulness; in that it is equal to meet and balance one for one.

As is our unrighteousness and injustice among men, or within our own bodies, so is the earth's destructiveness in its own body, the earth being cursed for man's sake, to balance or fulfill the law, in which the destruction by the ele-

ments of the air, and calamities on land and sea, wars and desolation by man, equals our unrighteousness, and measures the distance from the living God and his glory.

Our unholiness is equaled and balanced by our diseases in the flesh; our pains and sufferings are the law's judgment and execution; pay an equal tribute; as we do unto God, so does he unto us. As we live and do unto ourselves, so are we and so is our life; the law governing, protecting and increasing life, being cleanliness, righteousness and holiness.

If humanity was righteous and holy there would be no destruction by the elements; neither would there be disease. Hardly is there a rain but what destroys something, or creates discontent or wishes; neither is there a soul pure or free from envy or covetousness.

CHAPTER 226.

We must forever bear in mind and always have uppermost in our thoughts that all life is natural; that there is but one law. That we live this life for the next life. Not for this life, but for the harvest. The same as all other things; they have their growth until maturity and then it is life, and not till then. Its growth and development determine its life and strength.

We sow and plant, harvest and reap for earth life, and the gathering is in accordance to its development. Earth life is under our dominion, our own selves included.

God planted us for his harvest; not under dominion, but in freedom, to grow our own life and strength, setting forth his law for our guide. All people are equal in his sight and strength of the law.

All people, rich and poor, high and

low in position, strong and weak physically, are equal in his great and wonderful law. Each will be reaped according to his growth under conditions; from them that have more than others more is required. Each one receives as his work shall be in the law. The weak man doing all he can is equal to the strong man doing all he can. It is the wonderful law of justice and equality, mercy and fairness.

They that stand ready and waiting to answer the call, whether they go to work in the morning or evening, receive the same pay. God reads the sincerity of the heart. His test is by fire; they that yield not to the temptations of the flesh, but are loyal and faithful to his holy and sacred law. As we develop in that law and life, so will we be, so is our character.

It will be our strength and force forever after. It will be our reward according to our willingness and faithfulness in our work for the Lord. No work, no pay.

There is work for all, and all will be called if willing to work. The voice is ever calling. Follow Jesus.

The kingdom of God is righteousness and is within you. Jesus in you, or light and understanding.

In the great law of God, give and do unto others as you would like to receive and be done by, all is increase. What we give or help each other increases us all.

What we take from each other without returning full measure we take from ourselves and become that much less. "Dying, thou shalt die." In our living off each other instead of for each other we perish. Whenever the rich think they have taken all from the poor and made them slaves, and think themselves fortified by their stolen wealth, then they are cut down, destruction comes upon

them. It is the just and righteous law of God and never fails. The little worm is mightier than the king. Germs may seem small, but they can destroy the elephant.

Justice is mightier than the sword. The power of God is mightier than the wealth and works of man. The rich relying on their wealth for protection are mad and insane. The day will come when the world will be judged in righteousness, and the unrighteous given to the burning flame.

Rich. Oh, what a disgraceful name!
The burning flame equals the shame.

No power on earth can evade, turn, change or throw out one tittle of the law of God, for the law is perfect. Thy law, O God! stands forever.

We are as in a room without light; all is but guess work and groping in darkness; our eyes are dim because of unrighteousness. The room is the world. God sent the light to the world in his Son, that whosoever should receive him should see clearly. No one can see without the light from above; below all is darkness. To receive *that* light and follow it is to be liberated from the room and go out into God's mansions, prepared for them that follow the light, Jesus. His mansions are the bodies of the universe.

CHAPTER 227.

As the earth is cursed in man's unrighteousness, so is it blessed in man's righteousness. As is man cursed in the flesh through unholiness, so is he blessed in holiness, and the reward is according to the work and acts in the law governing. All earth, all nature, all life, all things attest its truth and proof.

There is a law governing earth life and a law governing heaven life, or flesh

and spirit life; one is of the other, and the same law is the life of both.

And as life is spiritual, given by another power, not ourselves, so also is the law spiritual, given by another power. Man in the flesh is the soil or earth body in which spirit life is planted, and will be his product, or himself, in the harvest according to the bringing forth in the law.

God will gather him in the harvest, resurrection, as he has grown or matured. "God made man for his pleasure," and he will gather him unto himself.

The law of God is increase and multiply; it gives more than it receives; it returns the seed and a plus.

All the hardships and shortcomings of man are the making up of the thief and robber's portion. All the sufferings in the conscience and pains in the flesh are the paying of debts of the transgression of the law of God. The law of God is a full measure and even balance; the law is life according to the work therein, cursing for disobedience and blessings for obedience, and holds good for the life of earth and heaven.

There is no possibility of a doubt but all responsible persons (their spirits) will be called forth in the harvest and judged in the law, and reward given according as has been their life, for their life as they have lived it is recorded, is their life, or their own self, and is its own judgment.

We are judged daily, momentarily; when the heart stops to beat, the life therein is sealed, and only God and his holy appointed can break the seal and read the heart, its life, or that which is written therein. Nothing is put in its final place until the harvest.

God says he will turn the world upside down; the world is man; the rich will then be the poor and the poor will be the rich. They that have been counted

wise will be found foolish; they that the world has called foolish will be found wise.

CHAPTER 228.

Why seek for temptations when we know the flesh is weak? God told Adam if he ate of the forbidden fruit he should die. God's words still stand; they never change; they relate to us. We are Adams, for we are the children of men.

Why do we seek for the things of the flesh, look for temptation, indulge therein and die? Why not try to avoid temptation if we are too weak to resist its evil influences and death?

Why do we seek for riches of earthly and fleshly wealth and try to get above our fellow man when God says we are all his children and all equal in his sight, none above another? And Jesus says: "Love your neighbor as yourself;" and he says: "They that do the will of my Father in heaven are my sisters and brothers." Then they that do not do God's will are not his brothers and sisters, and not of God's household.

Now, if we do that which God says thou shalt not, and do not do that which God says thou shalt, then we eat of the forbidden fruit and are in death, and dying according to our eating thereof. "Dying, thou shalt die."

There is but one God, there is but one law; it holds good for the flesh body and for the spirit body. If the flesh body, or living soul, goes beyond recall, redemption, then that spirit which animated that body, was the life thereof, is also beyond recall, redemption, and both soul and body are dead as to the law or spirit life, and can not be called forth out of the earth, but must remain in the earth and be burned up with it, and utterly destroyed. There can not be a clean and spotless heaven while there is

a taint of hell. All that is cursed must be wiped away.

All disobedience, or transgression of the law of God, is cursed, and they that seek for that life and the things therein receive their reward or consolation in it, and have no inheritance in the kingdom of heaven.

Righteousness leads to the kingdom of God on earth, and through its gates into the portals of the kingdom of God in heaven.

Sin is disease, and disease is the transgression of the law; the ways thereof are weakness and death. Judgment is set and the punishment is sure.

The tree of life in the midst of the Paradise of God, the law of God, the pivot on which all revolve and have their life and things; the anchor of hope that keeps the ship (man) from drifting on the rocks and getting wrecked; Jesus, the light and life of the world.

And that in which remains some good shall be cleansed, purified and saved, and will contain life, quality and quantity in abundance.

That in which no good remains shall be burned up for utter destruction. It is the law of humanity; it is the law of God. It is the life of the human soul, and Jesus is that life.

CHAPTER 229.

On earth we are one family. The sun shines for the just and unjust alike. Curses fall for unrighteousness; may they strike where they will. There are weak and diseased spots in the earth, the same as in the human body. The law of God is an even balance.

Curses (afflictions) fall for unholiness on the willful doers and those that come in contact, according as is their connection to and place where the curses fall, and weakness in their own bodies.

In heaven, before the judgment bar of God, all will be judged separately; each one's life is written in his own heart. Blessings, rewarded for obedience and faithfulness in the law and work of God, and curses, punishment, awarded for disobedience and unfaithfulness in the law of God. Every one will be called before God in his or her own order and body, as it was at the time of death, or seal of his flesh body. Life is registered as it flows, and in the harvest is judged and given its place according to the law, without respect or mercy; neither respect nor mercy can stand in the way of justice. The law is an even balance and full measure.

Nothing that once is registered can pass from the law, or pass away before it is judged and given its place; it is the law wherein we were made and brought forth. "Not one jot or tittle can pass from the law until all is fulfilled," for "the law is perfect."

Neither can anything pass from our lives; the hairs on your head are numbered; even your thoughts are recorded; they connect your life and keep it from ceasing to be animation.

Christ's death set all men free from the curse of Adam; so man should not die for the transgression of Adam or another, but only for his own. All children are brought into the world free, as was Adam before the fall, and live or die by their own hands or falling, being of responsibility.

In Adam we were captives. In Jesus paying the ransom, the just dying for the unjust, we were set free, as was life in the beginning, for the law of God is freedom. It had to be fulfilled by the one who made it, for he is the law; to not fulfill it would be its (the maker's) death; the fulfilling of the law is life. It could not fail, for it was made perfect and in purity of heart; its fulfillment

made it supreme and immortal, gave it its seal. Neither can anything fail or pass from the law now until all is fulfilled. Every deed, and every act, and everything brought forth or into existence, even every thought, is recorded and must stand until the harvest, when it must be judged and separated and put into its place. It says: "That whosoever looketh on a woman to lust after her has committed adultery with her already in his heart;" our thoughts recorded in our hearts.

We are foolish people to think that anything can escape judgment, or pass away without being judged. There was a beginning of flesh life and there will be an ending.

The law was framed and established by an all-wise and all-powerful influence, head, hand or spirit. *It is, and it is as it is.* We can not understand in full at this time, for we are only a part of its fulfillment. Full understanding will come when all is finished; the law is natural and perfect.

Every overcoming of a temptation places a stone in the wall of your fortress. Every yielding to temptation tears part of the wall away, your own strength and life.

We should not forget that marriage is the bond of God's most holy and sacred trust.

The greatest sacrifices call for the greatest blessings. To give to God a pure soul calls for an equivalent or like portion.

Marriage does not mean free rein to pollution and murdering of infants, God's most holy and grandest creation.

In the bringing forth of children in purity lies the test by fire, "as gold tried in the fire and purified." In its holiness lie great blessings and upward life; in its unholiness lie great grief, desolation

and downward life, and destruction of the soul.

CHAPTER 230.

In following Jesus the world will be against you, for life is in the resurrection, and God pays in heaven with the things that are eternal.

The Word of God is the law of God; it is as infallible as it is for day to follow night. That which we do in the law of God must be paid by God, for it is its life, perfect and immortal.

No one need err or be mistaken in his work; that which you do for others is owing you, or coming to you. That which you receive is your reward, and you received your consolation. That which you take from others which you have not given an equal for you owe, and is your debt. It is the law of all justice, righteousness, liberty and equality. It is the law of God; it is the word of God; it can not and will not fail.

To follow Jesus is to sacrifice your own and your own self. We are lost, or dead, and will remain so if not redeemed by sacrifice. "The seed is not quickened, lest it die." In its death is the seed, or own life, returned with a plus or increase, which is life; to remain without increase, continuance, is death.

Let no one deceive you, priest nor breacher, king nor servant, father nor mother, sister nor brother; the kingdom of God is righteousness and is within you. "I in you and you in me" (Jesus); the voice and word of God; listen and follow; it will lead you into all truth and understanding.

If we were a righteous people there would be no court trials of thieves and murderers, no prison walls nor dungeon cells.

If we were a holy people there would

be no infants' graves, no tear-dimmed eyes and sad hearts to mourn for loved ones passed away. Does it really pay to be an unrighteous and unholy people? Are the joys and pleasures and satisfaction in a life of hell so much greater than those of a life of heaven that no nation or set of people care to change? O God! our darkness indeed is midnight darkness.

If we were a righteous and holy people there would be no tears nor sadness, worry nor weariness, jealousy nor hatred, envy nor covetousness, strife nor wars, weeping nor crying, dissatisfaction nor unhappiness. All is happiness where dwells but righteousness. Neither would there be any more pain nor death.

Weeds would be less, and wild fruits and grasses more; birds would be plentiful, their songs and plumage joyous and beautiful; insects would be less and grains more; blessings everywhere in store. Flowers would bloom in the desert and barren lands would be green; all life merry and sweet, growing grander and more beautiful for evermore.

Shall we ponder on the life that is, and the life that could and should be?

Are we drunk, mad and insane? And who is to blame? Is it our rulers, rich and wise men? Jesus says: "Turn ye. Why will ye die?" God says he will turn the world upside down. Surely it must soon topple, if we turn not.

Whisky is the greatest enemy of the human brain. Money is the greatest destroyer of the human soul. They will be put away in the reign of Christ. This declaration may seem absurd, but the power of God for good is unlimited. That the human heart can be cleansed is not only possible, but will be done. It is the law of God and nature to purify all things. The human heart was the last thing made and set in motion; it will be the last thing cleansed and purified, then

will be the end of death, hell, and the grave.

O God! in the name of Jesus we pray thee for power and courage to work with Jesus to bring to an end this life of hell, and usher in a life of heaven. We pray to thee, thy kingdom come, thy will be done on earth as in heaven. Amen.

CHAPTER 231.

"The law of God is perfect." If we were truly human people and understood the law, we would love the law above everything on earth. There would be no curses fall from our lips. The things that vex us now would be pleasure and delight; they prove the law.

Where a thorn pricks the skin, there is felt a sting.

There is a cause for all things, and the demand for payment is infallible; we can depend on it; and anything dependable is priceless; it will never deceive you, it will never turn you down, it will never leave you; it is here for all time, till the end of the world. It is God, the maker, and upholder, and doer of all things, the law, which is your life. To curse it is praying for destruction and death. Curse not.

And, oh, how wonderful is the law of God! In it all things of displeasure, disease and death may be overcome and forever put out of our life.

Darkness turned to light, night into day; The blind made to see, the lame to skip in glee.

No more death; life become an eternity. All strife put away, labor become pleasure and play.

O God! in the name of Jesus we pray, Roll the dark clouds away; Turn our night into day. May thy law be our pleasure and guide always.

Thy law is perfect, thy promises true;
Oh, how can man help to love and obey
you?

As thy law is infallible in nature for
earth life.

So is it infallible in thy promises for
heaven life.

Life springs from thee, Jesus.

Death springs from man, Satan.

Oh, give us understanding so we may
see,

Open the eyes of the rich, may they be
redeemed in thee.

The prophecies are nearly all fulfilled,
The end of flesh life draws nigh;
The righteous shall be taken to heaven,
The unrighteous shall be cast out to die.

That in which is contained some good
shall be cleansed, purified and saved,
and will contain life, quantity and quality
in accordance.

That in which no good remains shall
be burned up. It is the law of humanity,
it is the law of God. There is but one
law; it is the life of the human soul,
earth and heaven, and Jesus is that law
and life.

Jesus said: "Not one stone shall be
left upon another, but all shall be thrown
down." No church shall rest on its pres-
ent doctrine, but all will be torn up.

The voice of the civilized world to-day
is that all doctrines are false, and it is
so; they prove it by the Bible; the voice
is universal; each one tries to overthrow,
or show wherein others are wrong, and
they will all be successful.

What is diseased and unholy must
pass away. As Jesus, St. John and
others of his disciples lived virtuous,
righteous and holy lives, so must they
live likewise that would be of the one
hundred and forty-four thousand; they
will be tried in the fire and must come

out without spot or blemish. Jesus says:
"You can not follow the flesh and follow
me."

CHAPTER 232.

As the hearts and lives of men become
meaner or more evil, so do the elements
grow meaner. As man disobeys the law
of God, and tramples under foot, and
defiles, and despises its blessings, so does
the earth, God, law of this life, return
the same unto man in the withholding
of blessings, less elevating and appre-
ciating, and more degenerating and de-
vastating. The plagues will come if we
repent not. The destruction of the ele-
ments and insects keep pace with man's
unrighteousness, for they are the un-
righteousness of man. The diseases of
the flesh keep pace with the unholiness
and uncleanness of the body, for they
are the filthiness of the body.

There is but one law, holiness and
righteousness, or holy righteous.

Life is as we make it; unrighteous-
ness must die; the gates of hell, errors
and manipulations of man, can not, shall
not and will not prevail against it. The
law is infallible and changes not.

It is not that the sun was darkened,
and the earth trembled, and the very
rocks were rent when Jesus was dying
on the cross, but it was the body of
Jesus in its convulsions and suffering.

Not that the sun was darkened, but
that blindness fell upon the people as
the light went out of the eyes of Jesus.
Not that it became total darkness, for
Jesus did not die entirely; he died in the
flesh, but not in the spirit, for he rose
again.

But the earth never was as bright
again to the eyes of man after the death
of Jesus as before his death. Nor was
the surface thereof the same, nor did

it yield the blessings as before; life became more burdened, cursed, cruel and darkened.

But Jesus will come again and redeem the earth, restore its blessings and light, so we who follow him will be sustained by him, and his light will light up all the earth, and in the harvest all the stars of the universe, and the universe will be the eternal city of God and home of his children. His word is infallible, for it is life.

It is not that God's will is being done in these wars that kill men and destroy property, but that the law of God is that all transgressions must be paid, unrighteousness put away.

God's will is that all his children shall live happy and contented, and in the harvest be gathered into his kingdom.

While God's will is supreme, the foundation of his will is righteousness, justice and equality, an even balance and full measure to all his children. Freedom is the corner or first stone.

God's mercy and goodness can not stand in the way of justice, for justice is the life and principle of the law.

It is not that we should pray for things for this life of sin, which is praying that the law be made void and life be no more, but that God give us understanding of the true and perfect law, and help us to live therein, give us strength and keep us out of temptation. The law of the rich and kings must perish.

Dear Father in heaven, thy law stand firm for ever and ever; give us wisdom and knowledge, light and understanding; help us to overcome our transgressions; guide us in the way of righteousness, so we may follow the path that leads to heaven, and be with our Savior and live in the glorious mansions prepared for us, and love and praise thee for evermore and for evermore and

more, we ask in the name of Jesus. Amen.

I love to see a beautiful sunset,
The mountain tops in their distant view,

White, billowy clouds in the horizon,
The skies in their azure blue;
Oceans wide, moonlight nights,
Woodland lawns, bright stars in the skies,

Jesus my light; I see them all in you.
I love you.

I love to have a home, wife, children
and friends,
Grain fields, fruit trees and pure flowing waters,

Barnyard fowls, fertile lands, fat cattle
and fine horses,

Good roads, to meet the nation's sons
and daughters;

Feel the thrill of a brother's hand,
Hear tales of distant lands.

Jesus my all; I have all them when I
have you.

I love you.

I love to study the darkness of night
and daylight fair;

Grasses grow, flowers in bloom, rainfall
and wafts of air.

I love to study of him who is called our
King,

And glory in the joy it brings in all life
and things.

I love to study the promises of God and
life beyond the vale,

God's crown; be a star therein, hear the
angels sing.

God, thou art all in all; I may learn
them all in thee.

I love thee.

CHAPTER 233.

No money can be handled in the house
of God nor on the Sabbath day; the
temple of God is a house of worship; so

is the Sabbath day a day of worship. When money is handled therein it is no longer a house or day of worship unto God, but a market place unto man; kind after kind. (Oil and water will not mix; fire and water destroy each other.)

"They stand in thine house and preach the things of earth and man, but not of thee and thy kingdom. They discern the signs of earth, but not the signs of heaven."

As the millions of men in war hurl shot and shell and destroy each other in the noise of thunder, fire and smoke, and storms sweeping, the army moving with irresistible force, so will the elements in their hurricanes, cyclones, floods, eruptions and earthquakes repay, return an equal and full measure.

O God! thy law is perfect; may it stand for ever and ever. May it be so that we may pay, or suffer our transgressions and wipe them away.

As the grain fields with their blessings are trampled under foot and the grain let go to waste, and the blood and tears of man wet them and stain them red and make them unfit for use (desecrate and defile them), so will the dew and rain, which ought to be their life, be their death, in their mildew, lice, insects, rust, decay and rot. The plagues, famine and pestilence are sure to come. The law is natural.

As long as the blind lead the blind the ditches will be full of maimed, crippled, starving, dying and dead humanity.

Have probation and God's patience ceased? Shall the earth be destroyed before the true Gospel goes forth? "How oft have I called you, as a hen calls her brood, to gather you under my wings, but you would not?" The *preacher's* example is a light in a dark place; it draws those who wish to see and discern. If the light is false, then they that see thereby see falsely.

Though they receive a salary as teachers, their example must bear out their words to be of good effect.

We are all equal heirs in God's kingdom. That which we do for our own pleasure or will is that much received of our inheritance; that which we do for others we lay up.

Make money honestly and give it away,
It will return to you some future day.
To give it free, without stint, promise
or pay,
It will grow, and be returned with God's
praise.

"Let him that would be the greatest among you be your servant."

The preachers that draw big salaries and think to dress fine, appear graceful in the pulpit, deliver a nice sermon in polished style, be invited to dinner and have the best of everything shoved their way, and occupy the best seat in the parlor, do not take the place of a servant.

"There will be weeping and wailing and gnashing of teeth."

The teachers while under salaries must study the law of God, and evenings and on the Sabbath days preach it to the people free, which will then place them in position to receive the light of God and become his elect, and receive their reward in heaven, in accordance to their sincerity and service rendered to God.

Why do preachers always preach what man shall do, but keep silent on what man shall not do? Which is the more important in our sin-stained life to bring into view, that which man does do, or that which he does not do as a Christian? Which would consume more of the preacher's time? Do the preachers lack moral courage?

Read the twenty-third chapter of Matthew. Notice the thirty-third verse. Modesty is not a virtue, but a sham

when arrayed against God, nature or man.

Men can not pay with money for their souls.

Were men less wicked in Jesus' day than they are now? Moral courage is to stand close to Christ. Why do we think that we are losers when our friends turn their backs on us, deride and mistreat us, when fighting for the right? In exchanging earthly goods for heavenly goods we can not lose, no matter what the discount. The more we lose or give up, the greater is the gain.

God made all things; he made man in his own image and likeness. Jesus has power over heaven and earth. Surely the Father and the Son are a strong power. Why be afraid to cast our lot with them? We can not lose, for we have nothing to lose, only death, hell and the grave. God did not make us to lose. He who makes light out of darkness, life out of death, has not a losing system.

Why do men call you a fool when you put up your time and give up your money in the cause of righteousness and call of Christ? Why do they taunt and laugh at you? Why do they say, "If you do win, I'll be just as well off as you, and I'll have saved my money"?

Money and the things of this earth die and pass away; the things of God and heaven live eternally. Jesus says he will reward according as is our work in righteousness, or his work. Then what part or reward can they have or expect that take no part in the work?

The days of unrighteousness are numbered. The days of righteousness are unnumbered. That which is numbered comes to an end; so do they that live therein. Do we give these things proper thought?

Better one ounce of moral courage, principle and righteousness than mil-

lions of money and lands untold, praise of men and crowns of gold.

Stand up for Jesus and you can not lose.

The maxim, "The fool and his money are soon parted," is that of a selfish, lustful heart. The life of earth is not the life of heaven. You can not follow Jesus with a pocketful of money when your neighbor is in need of help. The life of earth is money; the life of heaven is love. That which the angels praise, love and adore is mercy, love and kindness; it is the life and pleasure of heaven, and the angels are the inhabitants.

Flesh and blood, money and the things of earth can not enter into the life of heaven. He that has done nothing with his own hands and the sweat of his own face to help his fellow man in need will be a poor man in heaven, if he is allowed a place there.

"The world shall be judged by holy men in the law of righteousness."

We are all children of God and are free, and will all be judged in our own law.

Bread and water, the things needed in this earth life, were, and are yet, provided for in the beginning. The children are taken care of until they can take care of themselves, or be responsible. That which we hold back of the laborer's product and profit at his hands, and that which we steal or gain by deceit, lying and fraud, is our debt, and is our law, and we will be judged in it. As we have taken from others, so will it be taken from us. If we have no righteousness nor holiness to our credit, we will have taken from us even that which we have, and our good deeds done will not be remembered. It is the judgment law of God as set forth in his Word.

In the day of judgment all things will go to their own. Counting our work in

dollars and cents, he who produces, brings forth or earns a dollar, that dollar is his; not twenty-five cents nor ninety-nine cents, but one hundred cents. He who takes of that product or holds back of the laborer's wage will have nothing, for the same thing can not go to two parties. Though the unlawful possessor gives millions of such money to charity, he does not give one penny, for he returns only that much of which he has taken, and he owes that much less.

There is but one law that man will be judged in in his account with man, and it is the law of righteousness and holiness in his account with God. (Obedience to the civil and moral law is required, and righteousness is the judgment.)

The promoters of institutions receiving contributions from the weak and feeble-minded rich, and they receiving praises therefor, inducing others to do likewise, are luring souls into hell and the work to damnation.

"Turn ye. Why will ye die?" Turn from what, from the effect or from the cause? Why keep on living in the same life when all things are becoming more and more diseased and cursed and nearer death?

As long as prayers are being said for victory over our enemies and their destruction, that long God will turn a deaf ear to our prayers, and men will go on to ruin and destruction. Whenever we get enough of murder and destruction and turn to God and pray for our enemies and peace, then God will hear and grant our prayers.

That which we ask for destruction is answered by Satan. That which we ask for equality and brotherhood is answered by God.

CHAPTER 234.

Oh, the hideousness in the eye of God of the kings and queens and the rich, in their crowns of gold and precious gems and gilded raiments, bought with the blood of human beings! Their shining lights and glittering rays are the forecasts of the leaping, dancing fires of hell that will burn up their souls, and they will no more be remembered, be as though they had not been.

Their hideousness is that body in which is embodied all the tortures, agony, pain and suffering caused by war in all its cruelty, crime, murder and destruction in all its forms and ways.

Who can picture it? They that can will see them as they are in the eye of God, and can also have an idea of their suffering in hell if they repent not before death of their flesh body. Oh, may the light of God come into their souls!

Oh, the joy and treasure in the eye of God of the righteous man and woman in honest toil, and the mother in the love and holy cares of her children and home duties!

Though the man is called to go forth to murder and destroy, so the rich and kings may hold humanity in slavery and subjection, and the wife and children suffer and starve, they shall be comforted in heaven. Though their life on earth is made dark and dreary by obeying their masters, if they remain faithful to God with all the opportunity at hand, it will become luminous and be the light of heaven; they are the glory of God, "and the glory of God shall be the light of heaven."

It says, they that shed man's blood, or commit murder, their blood by man shall also be shed, or they shall also be murdered by man. All killing of human beings is murder.

We are all one family; any one killing in the family must be paid by the family; the blood that is spilt must be atoned for by blood. It is the great and all-wise law of God that suffering and death shall not last forever, but in due time pass away. An eye for an eye; full payment made and the debt wiped out.

Only in repentance and forsaking our wicked ways can wars and destruction be overcome.

When brothers, the honest laborers of the land, God's children, will refuse to murder each other at the command of the kings of the earth, Satan's children, then God's light will shine upon the earth, and wisdom come into the soul of man. Wars will be no more, and righteousness, Jesus, will reign upon the earth.

Life upon earth is as we make it; we are free and have dominion over the things upon earth.

The law is written and sealed and changes not; the life of earth runs till the harvest, or appointed time.

Judgment is on the man's head who assumes authority and gives the command to kill. God will not hold him guiltless who willfully breaks his most sacred commandment, "Thou shalt not kill."

Shallow indeed is the man's mind that would want to place himself in the place of God, his creator, and think to know God's design, when in his own self he can not make one hair of his own head. The heart of man was designed in love, to be happy, and the brain to realize; but through transgression the heart has become calloused and carnal and the brain mystified. Woe to them that do not work with God in his design, the commandments given us.

In it you will not kill, lie, steal, deceive nor rob your fellow man; neither

will you make him drunk, to have his soul and yours condemned, and the lives and property of the people in peril.

The law of God neither omits nor forgives. Only in repentance and giving up our wicked ways and obedience to the law of God can death, the last enemy of Jesus and man, be overcome and destroyed.

Much is said about the rich women throwing open their palaces to be used for hospitals, they serving as nurses. Oh, what mockery! How must the great God of heaven look down upon such doings with pity and tears. Wars and butchery are their own creation. If they would quit their robbing and living off of others and attend to the house and home duties, for which God made them, while men worked in the shops and in the fields, all making their own living, there would be no need of hospitals for wounded soldiers. "God is not mocked." Though they receive praise from some on earth, in the day of judgment they will be judged by holy men in the law of righteousness. Though they heal the bullet wounds and bayonet and knife cuts, nevertheless a scar remains. Prevention is the only remedy that leaves no scars nor record. My prayer is that the rich may prevent these butcheries, and heartaches, and sufferings of humanity, and save their own souls, and all the world become rich and happy, in peace and safety, and the blessings and glory of God.

Though we pray for God to have mercy on their souls, yet may God's law stand firm. "The wages of sin is death." The soldiers are only implements of war, gun carriers and luggage haulers; the rich pull the triggers and do the murdering; it is their command.

If we truly believed in Jesus and a life hereafter we would be only too glad to serve him and receive our pay

in the resurrection, eternal life in the Paradise of God. "God is not mocked." They that say they believe in Jesus and follow their own will and pleasure of the flesh will receive their reward

In the eye and ear of God the rich in their hilarity and song in their palaces and gilded robes are the freaks and ravings of the insane and mad in maniac wards and hospitals.

Jesus gives us to understand that they that forsake or give up wealth, pleasures and joy of the life of this world for his name's sake shall receive an hundred fold and inherit everlasting life. The Apostle Paul, in speaking of marriage, said it was better to be as he was. Neither he nor Jesus nor the disciples followed women nor the pleasures of this world. Then under such admonition and promises from such high authority, in whom it was fulfilled, who has power to make the promise good, is it profitable to spend your life and money on women and the pleasures of earth life?

CHAPTER 235.

God says: "The lukewarm will I spew out of my mouth." Then if we keep silent and are indifferent as to the most important matters concerning our souls, we will be counted lukewarm.

Playing cute and acting cunning will not buy woman a place in heaven. Obedience to the law of God is her only salvation.

And selling or bartering her body to man, either privately or by public sale, either in marriage or prostitution, always having the same left to sell again, is the privilege of the flesh body. But the soul, the life of the body, belongs to God until judged; they who sell it for the lusts of the flesh receive their pay in the flesh life. They that live their

life for God receive their pay in the spirit life.

We are the fruit of the earth; too early picking is followed by early decay and less luster and flavor, and in the harvest are the pride and praise of men in the life of the earth.

So, also, are the children of God that grow in nature's purity until matured the praise of God and pride of the angels in the life of heaven. They will receive and retain the joys of the senses (life) according to their growth in purity and the law of God.

Heaping together riches and living in the lusts of the flesh will not entitle man to a place in heaven. Only by obedience to the law of God can he obtain a place there.

Neither man nor woman need fear nor be ashamed to walk honestly and uprightly, making the Word of God their study and heaven their aim.

All deeds and acts for the flesh life not in harmony with the teachings of Jesus receive their pay in the flesh body and earth life. All things and acts done for the spirit life in harmony with the law of God will receive their pay in the spirit life; kind after kind.

All things are held in the law of God. All promises and all teachings therein must be fulfilled and come to pass, for the law is life. Death does not exist; it can neither give nor bring forth.

Faith in Jesus and keeping the commandments of God is the law of spirit life.

Labor is the law to make and bring forth the products for earth life. Labor and capital are the forces of production and exchange in earth life.

Labor is stronger than capital, but capital is united. Labor must unite if it intends to win freedom and save the world. One of the reasons labor does not unite or amalgamate is that some of

the office holders fear they would be out of a job.

Fear, greed and selfishness are ever contending forces.

With labor united the brotherhood of man would have a seal; it would seal the union of Church and State, God and man, the power of the earth under the law of Jesus Christ.

Wars would be no more; taxation for war purposes would be forgotten. The soldiers and all men occupied in that line of work would be employed at profitable work for the good and elevation of mankind and the hours of labor would be reduced.

Labor, not capital, is the stay of the land. Capitalism is united under one head, imperialism and militarism, Satan.

Labor is a scattered flock of sheep unmindful of their shepherd, where wolves prowl in the pastures. Jesus is the Shepherd of the laborers, and he is calling for them to gather together, so he can protect them. "They are mine, says the Lord of hosts."

"The worldly can not discern spiritually." Only by following Jesus can we discern spiritually; the spiritual is the more important, for it means eternal life.

All our labor in bringing forth the things of this life for the welfare and happiness of others will be our reward, or return to us when finished, perfected and purified; each one's reward will be according to his labor therein.

All that he works and does for himself dies, for it is consumed on earth. All that he does for his fellow man is the praise of God and joy and adoration of the angels in heaven, and it will be his life in heaven.

They that have nothing to their credit from their own hands and sweat of their faces, sacrifice of self, will have

nothing coming in the day of God's judgment and rewarding.

All these things of earth that are of our choice and pleasure will be lived in in heaven in the spirit according to our bringing them forth, and perfecting and purifying them; the first and most important is our own body.

When a true belief in Jesus is come into a man's soul he will see in it a gain if he gives more than he receives, for it will be his reward in heaven, increased a hundred fold.

CHAPTER 236.

"Seek ye first the kingdom of God and his righteousness, and all these things will be added unto you."

Nothing dies; there is no death; all things go until the harvest and will be pure and perfect, and our glory, or star in heaven, or God's crown, will be according to our work therein. The judgment will be righteousness.

The life of heaven, or the spirit, will be purity and perfection, and we will have the strength of the senses according to our purifying and perfecting while in this life.

The harvest will be the perfected and purified time, and will forever remain pure and perfect.

When the rich learn of Jesus and believe in a life hereafter they will forsake their misguided way and the willful sinner will forsake his wickedness; the spirit of Jesus will come into the hearts of the people and the kingdom of God will be preached to all nations, and the end of unrighteousness will come.

As soon as the nations get licked by each other and the soldiers learn that they are all about equal, and that the rich and kings and emperors are only robbers and slave holders, they will throw down their guns and swords and

fly into each other's arms, with tears in their eyes and love and forgiveness and good will in their hearts and words.

The commonwealth of nations will be set up and the brotherhood of man established. Families will have their own homes, plant their fruit and sow their grain, and cultivate their ground, and it will be their living.

Their products will be brought into the storehouse and receipt given therefor, and the commonwealth bank give certificates and check book therefor; likewise to the laborers, for any and all kinds of labor, and it will be recognized throughout the earth.

The storehouses will be kept overflowing and the world will be filled with glory. The demand will call for the supply, and the supply will regulate the hours of labor and the amount and kind of products.

There will be work for the workers at all times. No wealth will be laid up, for all needs will be supplied by the able-bodied; exploitation will pass away. As we become as brothers and sisters and all one family, so will God recognize us as his children and be a Father to us.

Whisky and firearms will be put out of our lives; madness and perils will have no place among human beings; their establishments will be turned into storehouses and manufactories to put up products for the use of man.

Capitalism and unionism will be put away; in the federation of nations men will become one; there will be but one creed and one doctrine, the good fellowship of man and the righteousness of Jesus Christ.

Palaces and castles will be turned into homes for the aged; nothing will be too good for our aged parents and invalids. Some of the side doors of hell will close up when the rich forsake their palaces

and castles, which will be purified when the aged and feeble will occupy them. "Jesus came to save them that are lost." Jesus will yet save the rich, cleanse the earth and close up hell. He came to earth to save humanity and his Spirit will conquer.

"Peace upon earth, good will to man," was his proclamation, and it will come to pass. God says he will turn the world upside down. The day will soon come when "Michael will stand up" and awake the people, and teach all nations that there is a God and a heaven, and that unrighteousness is death, and that righteousness is life, and that the rich can not go to heaven without first returning that which is not of their own labor.

The spirit of avariciousness, selfishness and greed, lying, fraud and deception, called Satan, the devil, will fight to the end.

Not that it is Satan, a being in man form, but different from him; but the law of God is that all transgression of the law by man must be made good by man; the wages of sin (transgression) is death. The law is set and changes not. All nature in her purifying uses up the impure; so, also, does the spirit use up and cast out the impure.

There is no hope for our salvation only in repentance and forsaking our godless ways. "God can not save us in our sins;" but by obeying the law, following Jesus, the pure one, we are saved from sin and all its tentacles, whether a single individual or a nation. God searches the heart; the truly repentant sinner in thought, word and deed will receive his reward in heaven and inherit eternal life. The impure in heart will inherit eternal oblivion. Impurities of earth and man will be used up till they are no more remembered and a place found for them. It is the law or nature

of earth life, and it is the law of God and heaven life. There is but one law, there is but one God.

Jesus says: "Turn ye. Why will ye die?" Shall we turn? He speaks to each one of us. God's Word is true, his promises sure. In obeying him great blessings and riches will be ours; in disobeying him and not heeding his commandments plagues will come upon us.

As the sun shines on the just and the unjust alike, so also will the plagues spread over the earth, if we repent not, for all are sinners.

"As you do unto others, so shall it be done unto you." These are the words of God and it is the law of God. They who show mercy shall receive mercy. As is the heart of man toward his fellow man, so is the earth toward man, "the earth was cursed for man's sake," to pay equal or return the same, even up matters and settle it. God promises the faithful everlasting life in his Paradise, which can not be fulfilled until sin is put away and known no more. With the knowledge of sin Paradise would be in gloom and sadness. The butterfly needs not the knowledge of its former worm life to be happy.

CHAPTER 237.

For peace, safety and upbuilding of the human race and the world we must destroy intoxicants that destroy. Intoxicating liquors, that benumb and mystify the brain. Greed intoxication, covetousness, which results in strife and wars, which feed on the bloom of manhood. Lust of the flesh intoxication, prostitution and adultery, which destroy motherhood and purity of the blood. Firearms intoxication, which creates desires to oppress and be masters, the breeding of bad feeling and ill will. There is but one master, God, and

his law is love, liberty and equality, and he is no respecter of persons. Oh, hear and take heed, you kings, rich and rulers. "Repent and relent, for the kingdom of God is at hand." Stop wars; return to labor what you have taken from it. Stop intoxicants, or famine and pestilence will be our end.

He who gives his all, though it is only a dollar, gives as much as he who gives a thousand dollars, his all; so, also he that steals a dollar, if it is all he can steal, steals as much as he that steals a thousand, all he can steal or get by lying or fraud. God searches the heart; the thief and deceiver shall die; the impure in heart be cast out and must answer according to the harm he has done; so, also, will be his reward according to that which he gives or good he has done. It is the law of God, and after death of the flesh it is sealed, and there is no relenting, forgiveness nor mercy to the willful wicked; they must pay in full before they can die, become free from torture. When God's mercy is withdrawn then all is torture. The reward will be in full for goodness; so, also, will it be in full for badness. When separation is made it will either be all good or all bad. The law of God is an even balance and full measure, and in the resurrection, harvest, will be without mixture.

Love of money is the destroyer of man's soul. "The word of God is God." They that sell or barter it for money sell their God—"sell their birthright for a mess of pottage." Earth life is a small morsel compared with heaven life.

No one need wonder how his standing is with God. What you have given more of your own than you have received is your return, or reward in heaven. As you do unto others, be it good or bad, so will be your reward in the day of judgment.

Jesus says: "He who is not willing to give up all for my sake is not worthy of me."

Where one's heart is there is his soul also. As Lot's wife turned as her heart yearned for that wicked city her body was turned to a pillar of salt, and her soul went back to that fiery furnace to be destroyed.

The washerwoman's fifty cents in the cause of charity is more indelibly recorded than is the million given by one that has a million left. The sacrifice that is not felt is but dimly recorded. Intentions leave no mark. They that live off that which belongs to others are pitiful objects in the sight of God, who has done so much for their learning of him and become not of his household.

CHAPTER 238.

"Seek ye first the kingdom of God and his righteousness, and all these things will be added unto you."

Jesus uttered no idle words. If we follow him in righteousness, work will practically cease; manufactories will be run for a time by water power from irrigation reservoirs, and finally power that will furnish its own power, and the will and attention will be sufficient.

Motors working automatically will be constructed to use air, oil and chemicals to produce gases, which will be used for all kinds of power, heat and light. Horses for power will be put away and give that much more land for raising products for man, giving plenty of land so some can lie idle and recuperate, and nature, God, enrich and fertilize it, instead of man doing the work.

The trouble with us is that we leave God out of our affairs, keeping Church and State separate, which is a separation from God and giving it alone. It

will finally end in our death if we change not or turn.

By the help of God we can live, and the more we seek his help the better we can live; and by trusting all to him and obeying him, he will provide, and he will provide gloriously, beyond all our dreams.

"With God nothing is impossible." Shall we trust him, follow Jesus, his guide given us? Let your answer be the Lord's Prayer.

He promises eternal life in his Paradise. Can we grasp it? Who will say *I* will put my faith in Jesus and follow him to the end? Can we realize that Jesus is our only hope, and what he means to us?

Dear Savior, Jesus Christ, thou Son of God, we pray to thee to send thy Holy Spirit among us; show us our great wrongdoings and teach us the consequences. Oh, dear Savior, help us; make it clear so we may all understand.

Thou sayest: "He that is not with me is against me, and he that gathereth not with me scattereth abroad." And thou sayest: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

Dear Savior, we all know the great harm intoxicating liquor is to us and to all life and things under our dominion, for all things are cursed in our curse. Who, then, does not raise his voice and might against it is for it and becomes part and parcel of it. They that cast their vote that will in any way permit of its manufacture and use are for it.

Oh, great, merciful God, place the picture before us in all its vividness of the hundreds of thousands going to their graves yearly who will not get to see thy face. Good, kind, heavenly Father,

we pray in the name of Jesus; let our guardian angel hold up the picture before our faces and for a time shut out all other views. The young man made in thy own likeness and image, bedecked with beauty and loveliness in the grace of the sunbeams of heaven, with the strength of the mountains and promises of green fields, taking his first drink, madness entering his brain; follow him and record his acts and deeds through life; quarreling, fighting, lying, thieving, murder, rapine, arson, destroyer of home, starving children, suicide and the grave. As it is with the boy, so is it with the girl.

According to thy word, O God! neither the drunkard nor the suicide can ever behold thy face; so neither can they that are the cause of the destruction of their souls, as they by their vote and work set their seal, aiding, abetting and becoming part of the destruction, they will be destroyed with it.

We understand that they who do not try to stop it, being indifferent and let it grow, are like letting weeds grow in the garden and scattering seeds abroad. As it is with liquor intoxicants, so it is with all intoxicants that do harm.

Jesus does not uphold them. "I would thou wert cold or hot." "The lukewarm will I spew out of my mouth."

Do we meditate enough on these words and consider the words eternal life in the Paradise of God? Can we fathom their meaning? It says: "The wicked shall be cast into the lake of fire." Each one of us will some day have to stand before the judgment bar of God and be judged.

CHAPTER 239.

Capitalism is anarchism. Socialism is Christism.

It is not that the Socialist, by some

called anarchist, at times kills a rich man or ruler or destroys a bad institution, but it is that the tree casts off its worm-eaten and diseased fruit and scabs of its body.

The tree of life is Socialism and labor. Its production is the brotherhood of man and wealth of the land. The tree of death is capitalism and exploitation; strife and wars are its production; its fruits are destruction and death. "Dying, thou shalt die."

The peace of the nations must come through disarmament; stop the manufacture of implements of war; turn the forts into grain elevators, storerooms, schools and manufacturing plants, and the warships into transports of produce, turning evil into good.

By using the metal material of war implements for farming implements and the gun manufactories to manufacture them, we will be a long way on the road for the good work of peace and rest.

While Socialism will stop all of our finest and easily-gotten remunerative sports, that of drunkenness, prostitution, war, murder, fighting, thieving and robbing, making life dreary for a time to them that know no other, other things, like sight-seeing, fishing, picnicking, athletic sports, music, singing and dancing, will take their places, and we will soon get used to them.

Capitalism is the separation of Church and State; Socialism is the union of Church and State; brotherhood allows of no division. We can not separate the law of God, but we can separate ourselves from the law of God, as is the case with capitalism and they that believe only in earth life.

"The earth has he given to the children of men." The earth will always be as we make it. Some say we can not bring about these changes. With men

it is impossible; but all things are possible with God. All that is necessary is to say, I will follow the law, and trust in it. Christ will then be here and reign. Under his reign, or new conditions, an hour's work will be one dollar; one dollar will be sixty minutes. An article that it takes one hour to produce and deliver will cost one dollar, or sixty minutes' work. All things of labor will be reckoned by the hour and minutes; labor is time.

No certificates (called money) can be exchanged only through the bank; no thieving or secret transactions can be carried on. Every one will have to exchange his own labor for products. Articles and products may be given away and exchanged by their rightful owners. An hour's labor will buy one dollar's worth. The price of anything is the time required to produce and deliver it. All things will be exchanged at cost price, or the same amount of labor.

As a scroll unfolds and reveals its hidden things, so does God reveal his hidden things and ways to them that seek and follow Jesus.

God says he will turn the earth upside down; so, then, there will be a new order of things. It is very evident that we are wrong side up now, and when we get turned over we will be right side up.

Trades will be learned in school with the general education; problems or ideas will be worked out in training; there will be no idle work.

All things done by man for the betterment of his fellow man will be rewarded in heaven. He who puts in extra time and brings forth new and better inventions, conditions and products will receive his reward in heaven a hundred fold, if done free.

No honest and righteous laborer can ever go amiss. Labor is worth its hire;

it is the law of God, and he will pay according to his promises.

There is no unruliness in the children; the unruliness is in the parents; the son is as is the father. When we have gotten unruliness out of us then it will be out of the children. As we turn to Christ we take on the nature of Christ, and the children will be the same.

It is not the other fellow that is stubborn and won't come into line, but it is *you*; *all is you*. *You* have the promise of God for *your* work, and his promise is infallible. And *you* must stand before God in the day of judgment for *your* own acts and deeds.

A believer in Christ is a worker; idleness is of the devil. Flying will be the greatest incentive in our work. Man is greater than the birds and he will outdo them.

All will receive the same pay. Hours will equalize work; hard and dirty work, shorter hours; easy and clean work, longer hours. Everybody will have his own money (certificates), instead of United States money, which is nobody's money; his own stamp, face, description or mark for identification will be on it, instead of some one else's.

Any one found guilty of fraud or theft must pay it back in full by labor. A day will be twenty-four hours, whether one hour's work or five hours' work. Everything will be made the best and purest. No work, no pay. Each State govern within its borders.

Born of woman, a weak, mortal frame,
Cast upon a barren desert plain,
Without hope and dying in pain,
In due time my Redeemer came.
Hope revived and I live again.

In Christ, nature will be to serve rather than be served; love instead of hate; give instead of take, and receive reward therefor in heaven. The be-

liever will trust in the promises. He will return a kiss for a kick, and in heaven have kisses returned; having saved sinners, he will receive their blessing and kisses.

"When Christ comes and reigns he will have his reward with him to give to each one according as is his work." Purity of heart will be the greatest requirement for reward in heaven, and righteousness for reward on earth.

In the cleansing of our bodies waste will become less and less, and requirement of food less. As we follow Christ we grow Christlike.

Follow Christ, bear his cross.

Grow Christlike, free from dross.

We should never forget that all our deeds and acts are recorded as life passes. The field of opportunity to gain riches in heaven is wonderfully great. All honest, noble, kind and upright work and actions are recorded to our credit. All idleness, degrading acts, unkind deeds, slander, guile and idle words are recorded against us. Nothing escapes; when recording ceases, life ceases. It stands us in hand to live and walk as near perfect as we can.

Beware of slander, or that which causes ill feeling; it is an attack. You have no right to throw stones at others, but you have a right to dodge and keep yourself protected by living just and perfect; then they can not lodge.

It is poor policy to try and build a moral on a lie, as writing stories with a good moral. Flattery is like soft soap, and, like a moral built on a lie, is a poor foundation.

Wars are the purging of diseased and nauseated stomachs and bowels; their origin is in transgression, or violation of the law of the human body, and is a natural effect. It is not of God, but of

man, through violation of God's law and kings in command.

Until Jesus comes and his reward with him he brings,

We will have to humor the kings, with their playthings,

And listen to such foolish whims as the divine right of kings.

Dear Jesus, our only Master and King, we pray to thee,

Deliver us from these earthly kings,

Give them a place of their own,

And with their murderous things,

And the devil, their kin, rule therein.

Dear Lord, open our eyes to the cunning tricks of kings,

The way they have to divert the human mind,

To give up four-fifths of their product, labor protests as unjust and unkind.

War, war; and the growlers and robbers in a laurel wreath they again entwine.

As we obeyed their commands and the earth with blood we drenched,

We see our error, and ask aid of thee to rid earth of war and them.

To thee we make this vow, as at the cross we bow,

In the future we will be soldiers of the cross; dear Lord, enroll us now.

All is nature, all is natural, all is God. An unnatural thing does not exist. There is but one law, there is but one God. God is supreme and all-wise, and the law is perfect, and it is life. God made all things, and in the law live all things.

O God! open our eyes so we may see that only one law and one religion, one book and one word, the Bible, thy word, is all we need for our guidance; when we go outside of that we no longer live.

Politics and man-written laws lead us away from God. Unless we turn and

live in the law and word of God we will soon cease to live. Look and see. Find a man free from debt and that will not lie, deceive or rob, that loves his neighbor as himself, that can answer "Here" when God calls the righteous to appear. When no more righteous men in the spirit and in the flesh can be called, then the earth is dead and will burn up.

All spirits have a form. All things are objects in the spirit eye. This earth life was instituted to make a godman, perfect man. All else in the life of man in the flesh shall be destroyed, the earth and the works therein.

The evil spirit is the hideous and destroying, Satan. The good spirit is beauty and producing, Jesus.

When Eve's thoughts dwelled upon transgression, or disobedience, it created a new spirit, Evil; and when she carried it out it became a body and form, Satan; and the body and form was that of man in hideousness.

All spirits have the form of man, for in man they are, and by man created, or brought forth; bring their own production and part according to their coming into being. Kind after kind. And in the day of judgment will be that life, or part, or body; the just unto life as they created, the unjust unto death, the life of which they are the creators. The wicked will live in their life until their sins are atoned for and forgiven by Christ and they be blotted out. Christ died for the just and unjust, and can forgive sins on earth for repentance and in hell for atonement. The wicked must die. "Thou shalt surely die."

All power is given unto Jesus, but the law can not change nor fail; the sins not repented of on earth and forgiven must be suffered in punishment in hell according to their violence, or evil they produced. The just will receive accord-

ing to the good they produced. The law is an even balance and full measure.

We can not be forgiven in heaven if we die in our sins; the life of the soul is sealed at the time of death of the earth or flesh life.

In the day of judgment the just are turned to the right into the gates of heaven; the unjust to the left into the gate of hell. Both places were prepared from the beginning, and law and set conditions fixed, and can not change or be made void.

Everybody is his own spirit, either good or bad, angel or Satan. There is no devil to suffer your sins, but you suffer your own; neither is there any one to receive your reward for the good deeds you have done; they belong to you, and you alone, without sharing or mixture. All will have a body and form according to the good or evil they are. The evil will be of the hideous-monster form; no more the likeness and image of God. The good will shine forth in their beauty according to their goodness.

CHAPTER 240.

The things of this life that are are not, for they pass away.

The things that are not will be; they are the things of God's promises and will live always.

"Heaven and earth shall pass away, but my word shall not pass away."

The things of earth and its life (heaven) will pass away. The things of heaven, that is the Word of God, will live always. Shall we strive for it? Our blessed hope is in Jesus, the Son and Word of God, in whom all things are possible.

The writers of God's true Word are not to be taken into consideration; only God's word can be considered. God can

not work through the rich or kings, for they serve themselves, the flesh. God can only work through the meek and lowly, they that are willing to serve him and sacrifice the things of earth and flesh life. "You can not serve God and mammon."

We need no rock and steel fortifications for the equality and justice of man. The only fortification necessary is the Word of God. They that shelter themselves behind the guns and breastworks shelter themselves behind Satan, and the devil, and not God, is their defense, and they perish. Satan is a destroying spirit. They that seek destruction receive destruction, their reward.

It is not that a soldier points his gun at his fellow man and shoots him, but he points it at his own self and loses his soul.

He who sacrifices the other fellow shall lose his life; he who sacrifices himself for the other fellow shall receive life. It is the divine, just and glorious law of God. "What is great enough to give for your soul?" Your life is the greatest; even then it is a gift.

The translators of the Scriptures, who threw out what they didn't see fit in their own judgment to retain, considering first an easy living for themselves and setting a bad example, which has been followed ever since by humanity and kept the world in darkness and from the truth, did not throw out the word of God, but threw themselves out of the truth and kept the truth hidden. The heart of man was wicked from the first transgression.

But the true Gospel of God in understanding will go to the people, then will the end come.

Whether it means the end of all things earthly or only the end of unrighteousness we know not.

Jesus says: "No one but the Father

knows when the end will be." He says: "Be ready I come quickly." The thing to do is to be ready to appear before the Judge at any moment.

It is very evident, according to the Scriptures, that God will not let his children perish in darkness. They that are free, their death must be at their own hands. All that God can do is to give us light and a guide; this he has done; the rest remains with us. He can not prove Paradise to us, for it is the life or state after this one. All things have their time and season. We have his word, and all the proof that it is possible to give us while in the flesh.

God says: "The lukewarm will I spew out of my mouth." They that have a chance to give the Word of God to the people in a way that it can not be misunderstood, and heed not, will know what to expect in the judgment. Where they make a few dollars on this side of the river by keeping the truth hidden and from the people, they lose millions on the other side; we all must cross the river some day.

The battle of Armageddon will not be between kings, but between the rich and the poor, between the legions of Satan and the children of God.

Jesus and the devil will be the leaders of their respective forces. Labor and capital, Christ and Satan, have been the contending forces from the beginning, and they will be in the wind-up. Kings must be overthrown, capitalism must die. Jesus said he would conquer, and he will. He says: "All power is given me in heaven and earth."

Shall it come by the sword, destruction and death, Satan, or by the spirit of his mouth and the brightness of his coming, Jesus? Come it will, and we are the coming. When labor refuses to produce implements of war then wars will cease. When labor refuses to rec-

ognize capitalism then capitalism will cease.

Unrighteousness must be overcome first, but the end of all things earthly may follow quickly. Righteousness is the only resistance, and as yet we have none to offer. The war between kings may be followed by war between labor and capital, and the plagues come during the same time, and all things earthly terminate in rapid succession. Repentance of the rich alone can stay the wrath of God, the law's execution.

The war will not be carried to heaven, but will terminate on earth; here it began and here it will end.

They that live for themselves alone will be alone and poor in heaven, according to their work (life on earth), living for themselves; they have nothing coming, for nobody owes them anything. The riches of heaven will be the praise and adoration of the angels, and it will be according to the entitled.

Poor indeed are they that live for self, for they have nothing wherein to glory; their star will be dim, for earthly goods can not enter into heaven. The more of it you have above your needs the poorer you are in heaven.

If you have gained the whole earth, you have lost your soul, for you have nothing that pertains to heaven. The amount you have of the earth's goods above your needs marks your poverty in heaven accordingly; as you withhold from others, so will it be withheld from you.

In ourselves we are dead. All of this earth life and things will pass away. All that one does for others will be the flow or current of life from those he has succored and helped, also with the praise of angels and glory of God according to his work therein.

All the earth offers a greater field for

riches of heaven than do new gold discoveries for earth riches.

The love and gratitude of the little child that you have befriended with a little toy or pure candy from your own earnings will be registered and will forever be a current or flow into your own soul, the fruit of your own sowing, and will be your joy and life accordingly. Even a drink of good water given to the thirsty will be recorded, also the kind word spoken.

In the end of time all things go to their own, no matter where it happens to be or in whose possession. All things are recorded at the time of birth or coming into existence. It is the life of each one born into the world. It is the law of our life, perfected by an all-wise and all-powerful being, God Almighty, and it will live forever and ever.

Things that we give to others, not of our own earning, are a mockery in the sight of God, and in the day of judgment and awarding will not be remembered to our credit. Your debts must be paid before you are free and have anything of your own; as long as you are in debt the part you owe is not your own.

The more you have of that which is not your own, the greater is your poverty and dimmer your star in heaven. It will be your light; the less you are *seen* the less you will *see*.

It is not alone bread and light for the flesh body that we are to provide for each other in the flesh body, but also bread and light from above, the Gospel, for the spirit body. In our sinful and wicked state the bread and light from above is a small quantity.

O God! in the name of Jesus we pray, move the dark clouds away, give us bread from above and help us cultivate a life of love. Drunk, indeed, is a nation whose head prays to a divine and

righteous God for help while sending forth its armies to murder, burn and destroy. Their faces turned toward God while their feet and bodies are turned toward Satan, and walk after him into the jaws of death, into the mouth of hell, the fiery furnace of destruction. Oh, what mockery! Oh, what darkness! Where and in what one's heart and work is, there is the soul also. Dear Lord, in the name of Jesus we pray, if it is within thy righteous law, give us more light, move the darkness farther away, so we may see more clearly, and turn our faces and bodies toward thee and our backs toward Satan; redeem the earth and save souls for thee, and the blessings and praise be thine forever. Amen.

The world is in darkness and turned around, or upside down. That which we think we have we have not; that which we have not we have. This life is death; it was lost in our first parents' transgression of the law of life. Jesus redeemed it through giving his life, or suffering the pains of death in the flesh, the ransom price; in the flesh was sin (disease) brought forth, the cause of death. Our lives belong to Jesus; the diseased flesh must die; but Jesus offers us a better life, the life ordained in the beginning, the same as was offered to Adam and Eve. The law was never changed, but Jesus redeemed us from the first fall and restored us to the same life and under the same conditions as before the fall; but sin (disease) was in the flesh and in the earth, and they must die, and the works of man, for all is impure. Unrighteousness and unholiness are in our lives, and only the purified spirit shall live.

Christ offers us life for death; he asks us to give up our ways that lead to death, and obey God and live. The more we give and sacrifice of this life which dies, the more we will have of the life

that lives. If we give all, we receive the fullness thereof.

Sin, like disease, after a certain point is reached is thrown into the agony and convulsions of death.

The battle of Armageddon will have to be fought if we repent not and turn to God; we are wicked unto the point of destruction.

Will the United States of America, the most favored nation on earth and the most heedless of God's Word, be the first nation to be destroyed? After we have gathered up the food supply of the country and sent it to Europe to feed the war, keep it going, then in due time we will eat the flesh of our children and drink the blood of our brothers while we destroy one another, and famine and pestilence reap their harvest. After sowing the seed and stimulating destruction and death, we will reap the increase. Our piles of gold, coined at the expense of the blood of millions of human lives, will be poor eating in the day of judgment; its digestive aid will not be wine, but thorns and coals of fire. Jesus says: "Pray ye that your flight may not be in winter." O God! we shiver at the picture, and pray to thee in the name of Jesus to open the eyes of the unrighteous rich and rulers before it is too late to turn.

CHAPTER 241.

The hairs on our heads are numbered; they are a part of our lives. Our thoughts are recorded; they are the action or current between the mental and physical, or links in the chain of life; when broken, then life ceases; this can only take place in the resurrection, when the soul will be cast out and no more remembered by God. Life and death are in the harvest, resurrection.

All our life is a current and flows

until the harvest, reaping, or end of time, the resurrection, when it is resurrected, or brought before judgment, and assorted and given its part and place.

All its life while on earth will be contained or recorded in its soul, and the soul will be according to that living.

There is a law of life and a law of death, or God and the devil, Christ and Satan, good and evil, heaven and hell, all meaning Paradise or the grave.

The things that are and the things that are not, they that are remembered by God, the Judge, and are life in praise and glory according to their strength or development in the law, and they that are not, that are cast into oblivion, total destruction, to be remembered no more. God does not deal with things of earth, but with man, the living soul; as is the soul, so is the earth.

When a seed is planted in the ground, its mother, it sprouts and springs forth of its kind and in its law.

In the human kind the law is cultivation, work and care to bring it to its highest development and increase; this law is Jesus, the Son of God, in whom is the word of God, and the word is God, light and life unto every human creature. In him is all power of heaven and earth. "He is all in all; without him there is not anything."

The duty we owe our children is to raise them to responsible age with strong, healthy bodies, sound minds, proper education, and knowledge of God. What is more than this is robbing them, for what they receive at the hands of others and not in the sweat of their own faces keeps them back from laying up treasures in heaven. ("Sufficient unto the day is the evil thereof.") No one can lay up a credit with God while in debt, or living the life of a parasite.

Our life is our soul, the breath, spirit of God, making the clay form a living

soul, and making a life of energy and performance, with light and understanding of life and of death, that of which raises or lowers, sending upward or downward. The even balance is the indicator; they are the balances of God, in which all things are weighed and measured. Jesus is the balance of God; in him all things are weighed and measured.

The things of life that grow upward or increase are the things in the law of life, Jesus; the things that grow downward or less are the things of death, Satan, the understanding of which is given us in the Word of God.

It says: "He that looketh on a woman to lust after her has committed adultery with her already in his heart." The thoughts of lust or evil send life downward; so do the thoughts of charity send life upward. Life is a stream or current which may be diverted or turned into different channels by its possessor.

All men are free; the life is given them; some more and some less, as in the parable of the talents. All receive the same pay when doing the best they can; the requirement is according to their strength or capacity. The sand in the cement is as necessary as is the building stone.

An architect and laborers are required in the erection and construction of a building.

From this life of earth is to be builded a life of heaven, and all will be rewarded, or paid, or be heirs, or a part, according to their work; not according to talent, but to faithfulness; all are equal in the sight of God.

Jesus says: "Turn ye. Why will ye die?" Our ways are the ways of death. Armies follow their leaders. Our leaders are on the road that leads to hell and Satan is their leader. To obey Jesus we must forsake our earthly leaders that lead to hell, and follow Jesus, our

heavenly leader, that leads to heaven, peace and safety.

With Jesus our leader, forts, guns and battleships will be put away; soldiers will go home and labor at useful work; hatred, strife and sleepless watching will be replaced by love, brotherhood, peaceful rest and sleep.

Life ever springs from the greatest desires. The desires for the life of heaven, or Paradise of God, will be realized, the same as do the desires of the flesh materialize and become real. All life is one law; that which is enjoyed of earth life, or desires of the flesh for the flesh, dies with the flesh or earth life, being in the flesh. That which is lived in in the law of God for heaven life springs forth or has its birth when earth life ceases, and will be according to its strength and development as it has developed while in earth life, being in the spirit.

"The seed is not quickened lest it die." Heaven life can not begin until earth life is ended. Earth life is the seed planted for heaven life, and we are the seed and life, with power and understanding how to increase and develop that life to the highest. The highest lives and examples for our guidance are Jesus and his disciples and apostles, their lives and their teachings.

The promises of God are infallible: they are links in the chain and current of life, and must come to pass and live until the end of its time set forth, appointed and determined in the beginning; the law is perfect and changes not, for it is life, and is perpetual in its life. The seed of every plant was given with the plant and in the beginning, and forever furnishes its own life in its law and after its kind. When the works of this earth and of our life are finished and we become heirs in the kingdom, the spirit body will soar in endless bliss

in the universe of God and among its inhabitants and beauties and splendor, glories, according to its development in the law of life. All life is the same. Life lies in the strength of its life.

Though faith be recorded and intentions be recorded, yet "faith without work is dead." So are intentions when not carried out. When carried out their strength is in the fruit they bring forth.

When we believe in Jesus and follow him it is easy to understand why it is more blessed to give than to receive. That which you receive you owe and it must be returned. You have received life and must return it to the Giver. "Eternal life is the gift of God" (which is Jesus. When God gave Jesus, his Son, for man's redemption, he gave eternal life to man). If you return the life he gave you in obedience to him, as he directs, through Jesus, and in his law, you will receive eternal life in his kingdom, the Paradise of God, the life of and with Jesus, and your pleasures and joy will be according to the bringing forth of riches in the law during the time of the life while in your keeping. All life is the same and opportunities equal. The requirements are according to the strength or power given them for their part. Equal faithfulness calls for equal pay or reward, and willful disobedience calls for punishment of the transgressor.

Oh, dear Father in heaven, thy law is perfect, holy and righteous; may it stand forever and ever. May our willful transgressions be atoned for in this life, so we will not have them brought up against us in the resurrection and court of heaven. Whatever we do willfully in the flesh, let the flesh suffer it, and it be no more remembered. It is our own law that willful crimes shall be punished, then forgiven, and the transgressor be restored again among men and to

favor. To pray to thee, O God! for forgiveness of willful transgressions is mockery, and its stench descends from the base and filthy heart into the pit of hell, the destruction of the unrighteous soul.

We are not ignorant of the causes of war and destruction, but we are heedless and indifferent to thy law of liberty, justice and equality.

Dear Father, give us understanding that petitions to null and make void thy law will not be given ear by thee, and our transgressions will be punished to utter destruction. Oh, Lord, may thy law of liberty, justice and equality, love, mercy and kindness stand forever, though it destroy all flesh from off the face of the earth. In Jesus' name we implore it. Amen.

To petition God to help you murder your brothers is a grave offense. To pray to God with mouth and words and trust in the sword and torch is death. It is sinning against the Holy Ghost, spirit wisdom, and will not be forgiven. We can not plead ignorance; we know Jesus is our only refuge; to ignore him is to ignore the Holy Ghost, God's word **given to man, spirit wisdom from God himself, through his Son, to man.**

We will be destroyed if we heed not the law of God.

Jesus says: "I in you and you in me." Members are of the body: the good deeds we do in holiness, righteousness, kindness, love and mercy, flow to the body and return; it builds up the body and members in goodness and greatness until it becomes perfect. This is the law of God and his asking.

Dear Savior, help us to understand more fully and see more clearly, and strengthen and encourage us in the faith and confidence of thy word. Oh, dear Jesus, we all want to be saved. Oh, open wide the gates of redemptive and

restorative work; send forth holy and righteous workers; give power, wisdom, courage and strength to them so they may teach the true Gospel to all men. Oh, dear Father in heaven, send thy word to all people, so they may turn to thee and be saved and enter into thy kingdom, we ask in the name of Jesus. Amen.

"Seek and ye shall find." Seek for light and follow it. To be true unto God you must be true to your light.

"Peace upon earth good will toward men."

Words from the lips of Jesus in Bethlehem.

Though they were not heeded, for we did not understand,

They will be understood in the brotherhood of men.

Instead of working for Jesus, men worked for gold, praise and fame.

Strife, wars and crime followed, causing sorrow, tears and pain.

As death, weeping women and children are all around us, we feel our shame.

To do right is no shame, so we'll turn while yet life remains.

Let the words again ring from mountains and plains.

Peace upon earth, good will to men, be our aim.

Though the world looks dark and dreary and with blood is stained,

All is not lost, for Jesus promised he would come again.

If we are successful in rescuing souls from the fiery flames,

Peace and good will establish on earth again,

Brothers clasp hands and around the world form a human chain,

Jesus will not have lived nor died in vain.

CHAPTER 242.

The kingdom of God is righteousness. Righteousness is both the Church and government of God. In it alone is the union of God and man, and the only salvation and hope of man on earth.

The separation of Church and State is the separation of God and man, and will end in man's death. In it we say, let God go it alone and we go it alone. God says: "Without me you can do nothing." But we fire the words back at him and say to him: "We do not need you; the earth belongs to us and we can attend to our own affairs; you attend to yours." We do not heed his words and turn a deaf ear to his commands. Jesus says: "I am the body, you are the members," and that members cut from the body die. We hurl it back at him that we do not need his assistance, or "butting in," for we go it alone and to the end of the rope. Nothing is considered only self, whether individual or nation. Let either show a weakness and there are a lot of hungry dogs on the spot.

The first consideration of our great lecturers, and preachers, and office holders is self, how to make money out of it; self, self, self; in ourselves we die. Words are broken, truces are broken when self is at stake. The current or tie between God and man is severed.

You can not use the law of God for self first without breaking it; a broken law has its bad effects.

God gives the increase; the seed must first be sown or planted in others and the product reaped or returned. In eating up the seed there is no increase.

It is the law of God; if we give, it will be given to us; if we take, it will be taken from us. "As you do unto others, so will it be done unto you."

Earth life is not heaven life. Man's

work for self is foolishness with God.

All wars settled with the shedding of blood lead to a new war. Nothing is settled that is not settled in God's way. "Thou shalt *love* thy neighbor as thyself." "Thou shalt not kill."

The rich have it in their power to save this earth and man from destruction by turning from their wicked ways, giving back to the laborers what they have taken and withheld from them; repent of their deeds and follow Jesus. If they heed not the law of God all flesh will soon be reaped on the earth, the good for God's granary, the bad for the fire. Christ will call his faithful off the earth and the rest will perish. Not in an unnatural way, but in a natural way. In the law of God with man the thief shall die. Blood must be atoned for with blood. We owe about all the blood that flows in men's veins to-day, and we owe more than we can pay. When once all is bonded and in debt we will be called on to pay up or settle; there will be no more relenting then; nothing more can then be saved. The law of God halts not, changes not, forgives not.

Unrighteousness must be wiped off the face of the earth. It is the law of our life and must be fulfilled, though it destroys all flesh. God's last message will go to the world, then will the end come, either of unrighteousness or of the end of the world, flesh.

As is the earth cursed in man's unrighteousness and being unjust, so is the flesh cursed in man's unholiness and being filthy. In the transgression of the law of its life there comes a time when it gets beyond the power of saving or restoring.

Wily and cunning are the ways of Satan in gathering the children of the earth together in societies, lodges and

fraternities, and foreswearing their allegiance to God, in their separation of Church and State, self and God, and caring for their own members first, making a difference between man and man, living in the law of self, death.

"God is no respecter of persons;" he that is is not of the household of God. In uniting with Jesus alone is the saving of the soul from destruction.

Christ will tear all the stones that are mortared out of the human temples and they will fall. Your soul is a stone in the earth's tabernacle, your oath is the mortar. What is bound by an oath is cemented. Repentance and righteousness will dissolve the mortar. Jesus alone is the dissolver of bondage, the soother of tears and sorrow, conqueror of disease and death, and restorer of righteousness, the kingdom of God, in which the stones that are free from mortar will be used in constructing. A child of God can not be oath bound. Satan binds and makes captive; Jesus loosens and sets free.

Locked and barred are the hall doors of earth's societies,

In them are rites of secrecy;
Open wide are the gates of heaven,
God is light and liberty.

As fast as people become civilized and educated Satan gets them into societies (bands), one against another; it sows the seed of exaltedness, inequality, contempt and confusion, and Satan reaps the harvest.

In threatening clouds storms are foretold;

In it the tumult of the soul we may behold.

As break the fury of storms, and lay waste, scatter and destroy,
So breaks the fury of inhumanity and scatters death and destruction.

As is a curse on every human soul,

So is there a curse on every foot of land;

There is no place but what is either too hot or too cold,

Nor clime, nor man, free from man's curse.

CHAPTER 243.

Every day, every hour, ought to be lived as though it was the last. God searches the heart and rewards faithfulness to him as he commands. The last hour will come, and it may come unexpectedly. "Be ye ready."

Jesus says: "I in you and you in me."

God says: "Without me ye can do nothing."

"The pure in heart shall see God."

The one that thinks he ought to have more pay than another because he is more able or has more brains is not pure in heart. And he that exacts more pay than he that is equally faithful will be less in the kingdom of God and receive less reward.

God makes all things for a purpose, and he who is faithful to God will receive his reward accordingly. He who stands ready and is waiting to do the Master's call is entitled to reward as much as he that is working.

It is not you that made your brains or gave you your strength and doeth the work, but God in you; without him you are but clay; but you are free to do or not to do. Your reward will be according to obedience.

He that begrudges his brother a dollar for only one hour's work, when he himself has to work two hours for the same pay, is not of pure heart.

God pays in heaven and according to faithfulness. He knows each one's capacity and willingness, and he asks ac-

cordingly, and gives work accordingly, and he pays accordingly.

He that looks for pay above that of another equal worker is not working for God, but for the flesh, and the flesh or he himself receives it, and it is settled.

God pays but once, but the pay is certain, either in the flesh or in the spirit, earth or heaven.

As God is held in the law to pay you for your faithfulness, so are you held to pay for your unfaithfulness. It is the law of God that all things must be paid in full before it is clear. Either life in freedom and purity, or total destruction. All impurities shall be burned up. The begrudging heart is impure.

We are not to look upon earthly pay for our reward. An hour's work for God brings greater riches than a lifetime for self. We are not to judge others, but to obey God; we do not know the capacity of the other, or the part for which he is chosen. Neither do we know God's will; he may be chosen some other time and for a purpose designed by God. Be glad that your time is come to do your part; do it faithfully and your reward is sure.

With God it is not the other fellow, but it is *you*; all is *you*. *You* want that which is *yours*, so *you* can not expect that which belongs to another.

As is the spirit in your heart toward your brother, so is the spirit of God toward *you*. As *you* give, so will *you* receive, and the spirit in *your* heart is the current or flow of life in which are the joys of the senses according to the spirit's purity.

The just father will provide the needs of his crippled and weak child that can not work much, just as much as he will that of the strong and able that work hard. We are one family, and all are God's chosen children, and their home is in heaven; they that care not for God

as their Father and heaven as their home live in themselves and earth is their home, and they will not get any further than this earth life and rewards.

"He that would want to be above his brother, let him be his brother's servant. He that would want to be below his brother, let him make his brother his servant."

God pays according to work done unto your brother, which is unto God himself, and will be returned with increase.

You do not do anything, for *you* are nothing, only a privilege. God doeth all things in you with your permission. Life is a gift and a privilege from God. *You* are but clay, in which you are a form and body, to be recognized, live and move, to see and be seen, to give and to receive, to enjoy life and realize it in yourself and others.

As much as you make man your servant, that much are you less than he, for life is recorded as it flows, and it records but once. "The mill does no more grind with the waters that have passed."

The servant has his coming, while you have received yours. You received yours at his hands, and it is earthly goods and fades away. He will receive his in heaven at God's hands, for it is recorded in his life and not yet paid or received, and it will live eternally.

In the resurrection God reads that which is recorded in the heart (life or soul), judges it and gives reward, a new body with life, beauty and glory, according to the heart or soul, life of the body, and will forever be that glory to praise in and be praised in, or see and be seen, receive and give, enjoy and realize the flow and current between you and your brothers and sisters, and God and all within his realm. The glory of God shall be the light of heaven. The glory and pleasure of God is man, for he is like unto himself, in whom is all glory.

In our hope for a future life of rest,
 May our lives with zeal and fire be all
 aglow;
 All life is caressed on our Savior's
 breast,
 Let us pray that our lights never burn
 low.
 When with beautiful scenes and cooling
 breezes we are blest,
 It is the smiling face of Jesus and his
 caress;
 And in shifting, billowy, white clouds in
 the skies of blue
 See Jesus, smiling as he looks at you.
 As we look outward, beauties to behold,
 Jesus looks inward on the purity of the
 soul;
 In Jesus we are of one fold, one creed
 and one name;
 The builder and unfold, material and
 molder is ever the same.

On a pleasant, starry night look into
 the heavens and see the myriads of
 stars, planets and worlds, of which our
 world, being cursed, must be the least.
 Consider what you would give for an
 eternal life therein, and eternity without
 tears or sorrow, pain or death. What
 sacrifice is too great to make? Will it
 pay you to follow Jesus and turn your
 back on the corrupt life and ways of
 this world?

CHAPTER 244.

All life has its harvest, or maturity.
 We sow and we reap; the stubble or
 waste matter we burn, or let go to decay
 and pass out of memory. We were
 sown for God's harvest, and will be
 reaped by him, as set forth in and by
 his Word, each in his or her own order;
 the fit for his granary and the stubble
 for the fire, for in his harvest or gath-
 ering all will be sorted clean and be
 without any mixture of any kind. And
 that the earth, being cursed, has its im-

purities, and so must be purified by fire
 for a thorough cleansing, and all the
 wicked, they that were not gathered by
 the reapers for God's barn, will be
 burned up with the impurities of the
 earth, of which they are a kind and part.

And that the highest in our names or
 titles are of least degree or value in the
 sight of God. The kings and queens of
 earth set up a life that is farthest or
 greatest in opposition to the life of God,
 and people will want to follow them.
 Jesus alone is our King, life, example
 and guide; to live and grow in him is
 to become like him, perfect knowledge
 and eternal life in the Paradise of God,
 in which state we become free from
 envy and hate, sorrow, pain and death.

To follow the kings of earth we grow
 the life of exaltedness, in which is covet-
 ousness, jealousy, greed and selfishness;
 robbery, deceit, strife; sorrow, grief,
 pain, suffering and death. All these
 things are plain before us; we can not
 misconstrue them.

To me life beyond the grave is a cer-
 tainty, and life is as it grows and de-
 velops in maturing, and that it will be
 reaped in its order by the sower, or
 planter, or maker, for the life, object
 and purpose set forth in the beginning.
 And that when I sit down and view this
 life and this world over, then read of the
 planets, larger bodies than this world,
 then at night look at the myriads of
 stars in the sky, which, too, are worlds,
 I would think my brain pretty shallow
 if I could not grasp the idea or concep-
 tion of an infinite God, a being higher
 than man. When I think what man has
 done and can do, I feel safe to trust
 myself into the hands of a being or
 power that has made man and given him
 his knowledge, and must be higher than
 man. And I would think myself weak-
 minded could I not realize that the life
 of this earth, which is death, would have

to be changed in order to become life that will not die. So, with a light heart and confident spirit I will trust my Father, and giver of knowledge, and maker of heaven and earth, for I know I am endowed with life, and heaven and earth exist, and were not made by man. So, when giving sober thought, I think I would be foolish not to sacrifice this life, which I know is death, for a chance in a promised life that looks so feasible and reasonable.

And as unrighteousness produces discontent, strife, suffering and death, I will cut it out of my life as much as is possible with my strength.

And as unholiness, walking after the lusts of the flesh, carries the human creature below the level of the beasts and all living animals, so I will shun it, avoid its temptations, and try as far as in my power lies to overcome my diseased and depraved nature, and walk in the footsteps of Jesus Christ, my light and guide, in whom I will trust for my redemption, praising my Savior, Jesus, and pray to him for help, understanding and strength. I feel confident that he lived, suffered death for our sins, and lives now, and will live eternally. So in him is life and to him I cling.

And that I can well afford to sacrifice these few trying years in exchange for the life of promise in Jesus. Indeed would I be weak did I not possess a mind of my own and faith in God to say to the evils of this world, as Jesus said, "Get thee behind me, Satan," and could I not grasp a realizing feeling that there is life greater than ours, and that that life has made us, and by following its laws and life I become or grow a like life.

A perfect law changes not and kind follows kind. Why should I doubt, why should I fear? "My God liveth," and Jesus, his Son, is willing to take me by

the hand and lead me out of the wilderness and darkness into which I have strayed and become lost, give me light and show me the path that leads to the land of rest, to the kingdom of heaven, where is no death.

It says: "Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Should I, then, keep silent on the most important things of life, or saving of souls? Should I let my life (soul) go by default merely to cater to the whims of men or the life of this earth, which may cease at any moment? The voice that has a message and keeps silent is more in danger of hell fire than the voice that is stilled in death, not having been called.

It says: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

NOTATIONS BY THE READER

Ref. Ch. 231. How much taxes would have to be raised to pay our law-making bodies if honest laws were preferred to dishonest laws? Man cannot make laws, but he can unmake laws. Righteous and honest laws are already made for all righteous and honest governments. Laws are not to be made, but accepted. God is the only law giver. R. H. B.

Ref. Ch. 233. To take collections on the Sabbath is starting work on the Sabbath which enters into business and breaks the Sabbath. Likewise subscriptions, distributions and gatherings to take home. You can finish work on the Sabbath that is of a saving nature, but starting work breaks the Law, and is in vain. R. H. B.

Ref. Ch. 239. Capitalism and Professionalism is satanism. The professional living without producing is a parasite. In charging for services they cannot be right with God.

“What is bound on earth is bound in Heaven; what is loosed in earth is loosed in Heaven.” All they that are bound by oath and ties to earth societies, lodges and combinations must be loosed and freed entirely from its obligations before they can be right with God. I, myself declare separation. R. H. B.

Ref. Ch. 242. God says, without Me you can do nothing. Man says, without money you can do nothing. In which do you believe? You cannot follow two masters! R. H. B.

NOTATIONS BY THE READER

CHAPTER 245.

Is the sun an electric body produced by the revolving of the planets around it, the throwing off of their impurities through the air in gases which are drawn by the sun and burned giving heat and light waves?

The law or work of God is purification, and in purifying bringing forth good and benefits, as is manifest in the sun's heat and light. All is good, for God is good. "God doeth nothing in vain."

All things of God are for good; there is no act nor deed but which is met by its reward; all things in the law of God furnish or create their own station, life and substance necessary for their existence; in giving to others it also receives from others in harmony and equality.

Evil is the impurity of the human body, purified in the law in its torment of the body, or burning of the soul, which is good, in its destruction of impurities. Great, mighty, wonderful and eternal is the law of God.

A sure sign of Jesus' coming and destroying Satan is manifest in the great work going on to stop the manufacture, brewing and distilling of intoxicating liquors. When men get sober, of clear brain, vision and conception, then they will become righteous. "The kingdom of God is righteous and is within you." "Seek ye first the kingdom of God and his righteousness and all these things (man's pleasures, joy, happiness and needs) shall be added unto you." Machines will be constructed so simple and adapted for use that man will be needed only as overseer, and work become a pleasure.

We say, I love my wife and children. The animals love their mates and young and give up their lives for them. In what way does it place humanity

above the beasts and reptiles? Does love consist in loving your wife and children, or some one else's wife and children? Love without sacrifice is not love, but selfishness.

A man with his wife, children and home gets his contentment, comfort and happiness out of it to pay for all his labor; and his love is not love, for he does not sacrifice anything. His wife and he are one; in loving her or she him, they love themselves, for their own pleasure and happiness. Their love is not godly love, but self love; let the joy fade and their love fades, until it becomes extinct and is no more. If, though, they earn money honestly and send it to some one else that is in need to care for the children or invalid mate that they never saw nor expect to see, then their acts are love, for they are based on sacrifice and are from the heart. "God searches the heart." Love without sacrifice is not love, but lust. God says he will turn the world upside down and make it empty. The ways of man are darkness and his works perish.

What is love? It says: "God gave his only begotten Son" that man might receive the true Gospel, and by it eternal life. It says: "Jesus gave his life" that *man* might be saved. *They gave* (mark the words).

One who takes unto himself is not giving from himself. Love is unto God. Duty is unto yourself and fellow man, so you may not be ashamed to stand face to face with your God and say, "I have done that which thou commanded me to do." Heaven is our home; this earth is our duty field and workshop. Our life is that of an apprentice, Jesus is our foreman; in obeying him we become perfect. It says: "None cometh to the Father but by me."

The world's hero and conqueror. He that is the greatest murderer and de-

stroyer; he that sinks the greatest battleships and destroys the most lives; he that lays waste the city and draws forth the greatest sorrows and bitter curses from the vanquished and crippled; he that poisons and pollutes the waters with dead men and animals, spreading pestilence and famine, to conquer and gain a throne; he that lays the whip on the back of the slave, builds up great works, donates to churches and charity that which belongs to others, leaving them destitute and in want; he to whom the devil says, "Make drunk, poor and blind, and over your fellow man hold sway, hold back from the laborers their pay and claim their works as your own;" he who turns day into night and human life into death, cold clay; he who sends forth soldiers in battle array and gives the command to slay their own fathers, mothers, sisters, brothers, wives and children; he upon whom at last the devil will frown when life's sun is getting down, and the devil's angels bedeck him with a thorny crown.

God's hero and conqueror. He who is the greatest life saver and upbuilder; he that wrests a home and farm from the wilderness, raises honest children and high-bred fowls and animals; he that builds schoolhouses, educates the children, plants a rose bush where a cactus stood, making the rocky and thorny land fertile and beautiful; he that raises the sunken waters and sends them flowing in a rippling stream to water the thirsty; he that treats his neighbor kindly and helps him to get a home of his own; he to whom God says, "Be sober, industrious, a light in the world give liberty to your fellow man and the laborer his full pay;" he who turns night into day and the cold hand of death from his neighbor will stay; he who seeks for honor and wealth but from robbery and murder will refrain, and

shackle the feet and bind the works of the devil with an iron chain, be a star in God's crown when life's sun has gone down, and on his head the angels of God place a jeweled crown; he who in the name of Jesus and the commandments of God goes forth to subdue and conquer.

Some rich women going forth among starving natives and feeding and caring for them are called heroines, and even angels. They call them the poor natives. There are none poor only they that know not God, they that get their living from the toil and sweat of others. In taking their living out of the toil of others they become robbers, and in the death of the robbed through privation or starvation they become murderers and indeed poor. "Thou shalt not kill." O God! help the poor rich to understand; make it plain, we ask in Jesus' name. It says: "The thief shall die." Is it possible for those who die in the state of robbery, injustice and inequality to enter heaven? Is it possible for those who live in adultery and die in that state to enter heaven?

The law of God changes not. What once is of God always is. He who lives his life for God's sake (sacrifices his flesh life) shall find it. Though indulgence has thrown us into a burning fever, to transgress is death (of the soul), and not to transgress is death (of the flesh). Yet to die in obedience to God's law (overcoming death) is life everlasting. "The wages of sin is death;" death is sure and certain. In Adam's sin we are all sinners. Shall we die to live again, or die to live no more? We are free, but the law can not be changed. All that is is of God, understanding and knowledge. The works of man perish. God's wisdom, spirit wisdom, in which man becomes the Holy Ghost, alone will live eternally, be the life of man after the harvest, pure, free and holy, and as

such will be of divine character, God's children, and heaven their home.

The Apostle Paul said iniquity is already at work in the church. Were men already speculating on God's Word as merchandise and the church as a market place? Is this still going on and the church without power or force?

Unless the preachers quit selling the Word of God for profit to themselves and the robber rich quit robbing labor for profit unto themselves the world (earth and its life) will be destroyed. If they quit their evil ways and turn to God this earth will become a Garden of Eden, as was first ordained or intended, without destruction.

The hour of God's judgment knoweth no one, for our work, life and doings bring about the judgment. There is nothing mysterious in the law of God; all is natural, all is nature. All our work, deeds and acts are met by a reward, as set forth in the law.

We should never forget that disobedience of the law of God leads to sorrow, suffering and destruction, and obedience to the law of God leads to happiness and higher life. The living soul is a manifest body, capable of being used and to use, or giving and receiving. Its righteousness is in its equality. Selfishness is death, individual or nation.

As long as we hoard up or gather unto ourselves profits at the cost of others, that long we work against ourselves, and the end thereof is destruction.

As long as preachers sell the Word of God, that long we shall remain in darkness, and the end thereof is destruction.

He who sells the Word of God, profiting thereby for his own self, is of the devil. The end thereof, of himself and the upholders of it, is destruction.

Judas sold the Word of God (Jesus) for thirty pieces of silver; his end was destruction. The preachers sell the

Word of God, even filching pennies from children. They are supposed to be the light of the world. The world is drifting toward destruction.

"In the beginning was the Word, and the Word was with God, and the Word was God." That which is is not, and that which is not is. If we restrain the thief from stealing and robbing, we are for him, for "What profiteth a man if he gain the whole world and lose his soul?" This life is only an idea or conception, image or likeness, being brought to an ideal. Real or immortal life can only come or be given in the resurrection, with the seal of God in it.

All is good, for God is good. Not as it might seem to be, but as it is in reality. Not that it is good and perfect as we live it, but the end thereof is good and perfect. All goes to the judgment, the good for the granary and the bad for the fire. As the wages of sin is death, so is life the reward of righteousness in the end.

Tares are among the wheat, or bad among the good. In the judgment they are separated and become unmixed. It says: "These things must come, but woe unto them by whom they come." It is not that it was determined by God in the beginning that they must come, but in unrighteousness and unholiness they would come. The sword and bayonet, gun and cannon, powder and explosives, forts and battleships are the creations (scavengers and destroyers) of unrighteousness for its destruction, and it belongs to man. Woe unto the lawmakers that create all these things under the cloak of religion. Dire and heavy are the consequences resting on their shoulders and heads; their souls in the fiery furnace of hell will be the price. Joy and life shall be the lot of the peacemakers; suffering and death shall be the lot of the troublemakers. *It is the law*

of our life. The lawmakers (undoers of God's law), sacrificing humanity for their own profit, will receive their reward in the end. In the law of God all things harmonize and equalize in the end. Look not to the present, but to the end. What shall the reaping be? The preachers that sell the Word of God for their profit and life of earth life sell their God and heaven life. "The seed is not quickened lest it die." In accepting money for their work for God they eat up the seed and its substance before the harvest, and they have none to reap. The world (humanity) is in darkness and error; as we come into truth and light, reason and understanding, the false and errors must be let go of.

The principle of the soldier that hires out for money to kill men is to be despised. He in himself, his soul, is to be pitied. It says: "The time will come when men will think God calls them to kill their fellow man." But in his law he says: "Thou shalt not kill," and it changes not. Heads of armies and nations carry on war in the name of religion, God. Dear Father in heaven, in the name of Jesus we ask for light and help. Oh, move the darkness from us and let the light shine in. Amen. After a certain state of disease and corruption, mortification and decomposition sets in; when we reach that state in our transgressions then probation is closed, and this marks the quick approach of the end. It is the law of our life on earth. We are not only in the Sabbath, the closing day, but in the depth of iniquity, from which there is no arising only in complete submission to God. Redemption is beyond the power of man. Purging will no more reduce the congestion, but pile up obstructions. As is the Turk a barrier between the Christian and God, so is the capitalist between the workers and their God. So, also, are the kings

the barriers between man and the peace of the world, justice, liberty and equality, God's love. All barriers between God and man and man and man, to open the way of God's love to man and of man to man, shall, must and will be thrown down and removed. It is the immutable and righteous, all-wise law of God. The unrighteous create their own destruction; kind after kind. It is by the hand of man, and by the hand of man will come the destruction.

CHAPTER 246.

It says: "Six days shalt thou labor and do all thy work; the seventh is the Sabbath of the Lord."

Up to the time the hour hand points to the beginning of the seventh day (thousand-year day) we roll upward or increase; from that time on we roll downward, decrease, probation, the time for our increase of worldly goods, having ceased, or the crest or pinnacle of our earth life reached. It says: "The Sabbath was made for man." Though there is no increase of earthly goods on the Sabbath day, yet man can do good on the Sabbath day, on the seventh day of the week, or on the seventh-thousand-year day; but not for self and earth life, for it sours and spoils, but for God and heaven life, which will remain sweet as honey. Though there is no more increase in earthly goods, yet the words of our Savior, "Turn ye. Why will ye die?" are still open to the sinner and salvation is still offered. The time of its closing we know not, for it is in God's (the law's) keeping or executing. It says: "Be ready. I come quickly and as a thief in the night." No hour is set for the watch, therefore watch always. "Watchman, what of the night?" I say, "Watch." There is no place in any of the six days for the

Sabbath. They that keep the day after the seventh, or Sabbath, keep the eighth day, which is not in the law. Seven is the full number, for the law was fulfilled (*full, filled*) and made whole, sealed. Nothing can be taken from it nor nothing added, for there is no other place for it. The Sabbath can only be put in on the seventh day. Take it out of its place and the law is broken or severed; those doing or thinking to do so are severed from the law and without a place, or God, in the world, and can no more come in after the Sabbath closes for the finishing of God's work. It says: "In the seventh he finished his work and rested from all his work," the end, which was seen from the beginning, for the law was perfect and could not change. Men, thinking to change times and laws, change themselves, but not the law.

Our life as we live it we say is nature; it is the nature after the fall, in which man was cursed and went on the road to hell; the fires (pain and death) are kept burning with humanity. "The mills of God grind slowly, but they grind exceeding small." (Speeding up some.) As it is getting toward the foot of the hill it is gaining velocity. Fierce will be the piling up when it leaves the track. He that is not an obeyer and keeper of the law is a fugitive, and the law will catch him and punish him. To be without law is to be a fugitive from justice and in darkness and death. We have the proof of it in the destruction and confusion that is going on in the earth among men. The end of all things is purity and a life in the Paradise of God, or total destruction. Evil and wickedness are the carrying on of experiments and establishing proof. He that in this age believes in God and is wise seeks no longer for proof, but for righteousness.

We say change, but there is no change. The first boat, battleship and big liner was a chip of wood floating on water. The first wagon, railroad train and automobile were drags of sticks. The law of God is increase or adding to. These things as they are to-day are the adding to. There is no change; the frame and bed still carry the load.

So our body or frame, bed, life as we make it, is still the burden carrier; but the flesh and soul burdens become lighter with the additions of labor-saving devices and spirit wisdom, and will go on in the increase and adding until the law of God is understood and all things under the power of the will.

It is not the law of God to change, but to fulfill, make whole, finish. Add all to all, the law, all in all, God. In repentance and forsaking our wicked ways will our sweat and burdens roll away. All the pain and suffering in the world are the adding to that first transgression that planted the seed of disease, pain and death. All the unrighteousness and ungodliness of man is the adding to that first lie that Adam told, in which he thought to deceive God. All our unholy temptations, or the fever of our unholy appetites and indulgences, are the additions to Adam's first tempting and Eve's first yielding to unholy appetite, or eating of the forbidden fruit. Though the fever is a burning fever and spreading, they will keep the curtains drawn, preferring the kingdom of Satan to the kingdom of God and his Christ. As long as our preachers will not give the true and plain interpretation of the symbolic apple and tree, that long our prayers for deliverance from disease are not heard by God and his Christ. The eyes are closed and the ears stopped of God and his Christ where deception entreats. They will not be a party to such covenants. In obe-

dience to the law of life, which is in Christ Jesus, alone is strength and endurance to attain life. Pretensions avail nothing; the obeying the law alone is life. The promise of God to the keepers and doers of the law is everlasting life in the Paradise of God. Why do we think it a queer teaching that we shall be called before the judgment bar of God in our whole body, if a foot is cut off and buried in one part of the world, and a hand in another, and the body in another? Can we not understand that in the *end* there is no place for them only where they were taken out or from? Though the Sabbath was taken out of the law of God, there is no place for it only where it was taken out.

The soul that leaves the body goes back to whence it came, and in the end or harvest is given to the body it belongs to; there is no other place for it. It belongs to a body, and no one body can possess two souls.

So, also, that which is taken out of the law, in the end must be placed where it was taken from. There is no evil, for there is no place for it.

When God had finished making this earth and life for it he said it was very good, and there was nothing made only what was made by him. What seems to us evil is *good*, for it proves God's Word. God is patient and long-suffering. Fire will burn; if you stick your hand in the fire it will be burned; though you try it a hundred times, God will prove it every time, and you can depend on it and safeguard yourself.

We hear it said, "We can do nothing without money." We can love God without money, but not with money. Let no collections be taken for the work of God on the Sabbath, or money given for earthly praise or credit. Put down no account for nor against a person in the labor for heaven life, lest it give room

for boasting of work, and praise and credit be given on earth, and it earthly.

Let your work be recorded by your guardian angel, and receive your praise and glory from God and the angels in heaven. The law of God is an even balance and full measure and will be met, and no more nor less. If a work is paid on earth it is settled. If full repentance is made to God through Jesus, as set forth in the law, your sins will be forgiven. It says: "Though your sins be as scarlet, they shall be white as snow."

The soldier who refuses to obey the law to kill and is murdered therefor will take his life up again; and who obeys the law to kill will likewise die. The fullness of the law must and will be met, for the law of God is righteousness, fullness in equity.

As long as we live in a broken law our lives are broken. By not regarding the rest day of the Lord we are without rest, or broken in our rest; like after-like. Darkness comes from the world; light comes from God. He who lives in the world receives of the world; he who lives in God receives of God. It is not that we are in church only when inside of a church edifice, but every moment of our lives we are in the sight of God and the faithful angels called by him.

We walk respectfully in the visible world church and before its altar, shrine and throne. Why not more so before God and the holy angels, and the altar, shrine and throne of God? The law of God is the Church of God; it demands respect every moment of our lives. We know not what moment we may be summoned to step before his throne.

As high as is heaven above earth, so are the invisible above the visible; the unrevealed and hidden things of God are greater than those revealed and open

to our eyes. We can not hide from the eyes of God and the recording angel. The thief, liar, deceiver, murderer or adulterer thinking himself secure when free from the eyes and detection of man is very much mistaken. God is more to be feared than man. Leniency is with man, for all are sinners; kind after kind. But in the law of God "justice will be laid to the line and righteousness to the plummet." There will be no forgiveness nor remittance only in Jesus. "Repent, and sin no more." Not that in the law of God it is the nature of fire to burn, but in man's transgression of the law his nature became contrary, and fire became the nature, or created spirit to neutralize, becoming the scavenger and consumer of the impure, even to that which is impure in all the earth. It will consume all impurities. In the law of God fire does not consume or do harm. "The law is holy, just and good." In man's turning, repenting and living in the law all things will be for his good and his welfare. All things contrary to man's welfare are man's contrariness to the law, God, or himself. As is man unrighteous, so is he contrary to the law. In it he fights himself and inflicts wounds in his body, the end is death, in the fire spirit created for its consumption through his being contrary to righteousness, or to that in which is no harm. As in the case of the three Hebrews in the fiery furnace, fire had no effect on purity in the law. Neither will the pure spirit sink in water. In the flesh's impurity it becomes that consumable and sinkable body or property.

Scientists foretelling casualties and calamities in sun spots reveal signs. Calamities, or man's uncontrollable destructiveness, are the falling of man's rotten constructions, broken laws and crumbling of decaying foundations, his

reward for unfaithfulness by the created destructive spirit, force or power to pay the debt. The spots in the sun are the impure black spots (injustice) in the heart of man, being consumed in the burning fires of hell, his reward for unrighteousness and disobedience. "When you see the desolation of abomination, see the end drawing nigh."

The battle of Armageddon will be between labor and capital, the oppressed and oppressor, slave and master, just and unjust, God and Satan, the great day of God Almighty, the destruction of unrighteousness and setting up of Christ's kingdom. Shall it be fought by the spirit of his mouth and brightness of his coming (Jesus), or by the sword, destruction and death (Satan). Man is free and at liberty to fight for his master. Choose your master and be true to him. In honesty and sincerity of heart come the greatest blessings.

The law of God changes not. The greater the unrighteousness of man (the world), the rottener are its laws and decaying of its government. The greater the unholiness of man, the greater the sun spots, or more the quantity of impurities or consumable matter. Unrighteousness and unholiness are a united or wedded body of destruction, Satan. Its end is death in the consuming fires of hell and uncontrollable elements.

Oh, could we but understand the *great, grand, glorious, sublime, divine, all-wise, wonderful law of God*, the illuminating power in its radiant splendor and beauty of conception!

O God! thy law stands forever, and thy goodness abounds for evermore and for evermore and more. All glory and praise be thine. In the name of Jesus we cast our thoughts heavenward and humbly pray for light, strength and encouragement to walk and labor in thy law. Amen.

It is not that we should love ourselves or that of our own, but to do God's will, as was the love of Jesus. It was not Jesus' mind to do things, but *love* to do things. To love to profit for the things of the flesh is waste, or raising weeds. In the judgment it will be cast out. In laying up earthly stores for your children other than health, knowledge and liberty is doing them great wrong. In the judgment all things go to their own; no one can transfer anything of his to another. God is the final judge and rewarder. He is a righteous judge and no respecter of persons.

The earthly father that lays up stores for his children respects them above his neighbor's and is not of the household of God. The children are not his; they belong to God. This earth is not our treasure field, but our duty field. In righteousness God will take care of his children. In the law of God the accumulation of wealth must go back to the State, to be distributed equally among the people, children of God. That which belongs to the children is what they produce and bring forth while growing up. This earth is not our home and life, but the making of a home and life. Heaven is our home, and life in a spirit body according to the bringing forth, or our work, to present to our Father and have a deed from him, with his seal, which will make it life eternal. All honorable work, kind and noble acts will be rewarded; they are of your body; as you build up the earth, so you build up heaven; it will be your life and joy. As you build up your fellow man, so you build up a godly character, and it will be your glory and praise in the Paradise of God.

Jesus is the tree of heaven life. Woman is the tree of earth life. There are things that are forbidden, or that are death, in both lives. For heaven life

thou shalt not transgress the law of flesh life. Woman bears fruit, that while in its bearing season "man must not eat thereof; *not even touch* (tease), lest he die." Man put the blame on woman, but man was a liar from the beginning; he is the father of lies. It says: "*Eve was tempted.*" Let God withdraw that which is godly in man and you will behold Satan in the remainder.

It is not that the literal waters of the Euphrates will dry up when Michael shall stand up for the children of men, but that the revenues, or robbers' spoils, will be withheld or dry up to them. When Jesus reigns it will be the reign of righteousness, and not of taxation and robbery. Nations and people will have a right to help and to give, but their privileges of robbery, taxation and oppression will be cut off. It is not that God will dry up rivers to make man suffer and perish. God is the God of life and not of death; he destroys no man.

Man in his transgression destroys himself; he is the creator of all destruction. In the law of righteousness the earth becomes the kingdom of Christ. God will neither destroy nor save man, but he gives and grants privileges and shows the way unto life and salvation. *Man is free.* When God gives freedom it is freedom in full; no restraining hand of his will be laid on it.

The law is set and *executeth judgment*. Man is the judgment, the fires of hell being the afflictions of the person, the burning, consuming fires of hell, the torment, pain and suffering of the person, burning up and consuming the vitality and power of the body until it ceases to animate and agitate the body, being death, or cessation of animation. In the harvest, after separation, fire will be fire (all things will be without mixture); its nature and office created by

earth life will be to consume to ashes all impurities; the purified product be ashes under the soles of our feet; having overcome death, our last enemy, putting it a purified product under our feet, both earth and flesh life (corruption), blotting out the seed, root and branch, through Jesus, the pure one, corruption having put on incorruption. Be careful, guard well, observe with a jealous eye your heavenly treasures that you dash them not on the rocks of corruption before they are purified by fire (sacrifice).

Jesus sacrificing his life and suffering death on the cross brought great blessings. It seems that in our life of death sacrifice is called for to stamp out death (fight fire with fire). The righteous law of God is an even balance and full measure. In this law the greatest sacrifice would call for the greatest blessing. The more you would give, the more you would receive. That we are in death is not God's fault; it is our own fault. We ought to be thankful to God with all our heart and soul for a way of escape, shown and proven to us in his Son, Jesus, whom he sent to show us the way, and who suffered death to set us free from the curse of Adam, which would be lasting unless paid for. Death called for death (a life to suffer death). Unrighteousness called for a life of righteousness, and unholiness called for a life of holiness, by a pure and spotless one. An even balance and full measure. This Jesus paid, all for love of us. Praise his holy name. Amen. Will we return his love and receive his everlasting love? As we give, so will we receive. Our reward will be according to our faithfulness in his law. Jesus' death freed every child born into the world from the curse of Adam's transgression. But the child by inheritance is cursed in the same transgression in his parents. (Why are we so cruel to our children?)

But he need not follow in the footsteps of his parents. Jesus suffered death for them also. Their sins are their own; though transmitted to their offspring, it is not without redemption. They can redeem their souls by following Jesus, the law and Word of God, instead of their parents, Jesus taking their place as second Adam, or their parent, being sponsor for them in their first making, for "his word shall not come back to him void."

By bringing pure and holy children into the world and living in the law of righteousness their souls are redeemed through Jesus, their Redeemer. In him all are equal; in obedience to the law, Jesus, is their salvation. "None cometh to the Father but by me."

Why will the battle of Armageddon be world-wide? Jesus said he would come again "without sin unto salvation." Jesus' coming will be the destruction of unrighteousness (Satan) and setting up the kingdom of righteousness (God).

Armageddon will be world-wide because corruption is world-wide. The laws, the governments, the people, the cities, all are corrupt. Even the earth is cursed for man's sake (through his corruption).

Governments, kingdoms and nations must fall. Men must die, cities be destroyed, land laid waste. The unrighteous and corrupt, the filthy and polluted, and all their works of evil prostitutions, will be destroyed, if we repent not and turn to God. The message will go forth, and woe to them that heed not.

Man must make his own bread, likewise his own bed, life. Not from his fellow man, but from the earth, the things grown and made therein, which are meat for his fleshly body. Not in the sweat of some one else's face, but in the sweat of his own face. It says: "You can not serve God and mammon."

What you work for God or spirit body is paid in heaven. What you work for the fleshly body is paid on earth. "There will be weeping and wailing." As you do unto others, so you do unto God, and he pays in heaven for all good works. And Satan pays in hell for all bad or evil works. He that takes pay on earth for his labor of good works has nothing more coming. Jesus says: "Let the dead bury their dead. Follow thou me." The disobeyers of the law are dead, the obeyers of the law are alive. The law is the life-giver and sustainer. Jesus is the *law* and the *life*. His example and teaching is the measure and balance of life. *What and how would he do?* He says: "Follow thou me." In so doing we can be with him in name and spirit in this life, and share his life with him in heaven when the work given us to do is finished.

It says: "Every man shall be put to death for his own sin." Likewise shall he live by his own good works.

CHAPTER 247.

It may be wondered why so much mixup; that a subject is not adhered to and carried out and finished up, or concluded. All things of God are for an object or purpose. "He doeth nothing in vain." Then there must be an object for good in it. We forget so soon. In bringing up fragments it takes us back to the body it belongs to and brings it again to mind for review, keeping it in memory, adding to and building up.

What of those who keep servants? What of those who revel in race suicide? What of those who live off the sweat and toil of others, that are exalted, and looked at and praised by the world and called the light and life of the world (brains), and humanity wishes

to follow, and does follow? Where do they lead to? It says: "The things that men in the flesh most desire are an abomination to the Lord." It is not that in Adam we die, but in the same transgression. The flesh is weak and in itself has to die (can not come to life). In Jesus alone is strength and blessedness; the law of God is righteousness, and is the law of his kingdom.

"The wages of sin is death." See the soldiers under command dig trenches to get into for protection from destruction; hear the command for their slaughter and burial, the commanders included. While we may not have much faith in God's Word, yet should not the proof be sufficient? Jesus says: "If you believe not in my words, believe in my works," proof. Unrighteousness must perish. Try as we will to the contrary, or to make it win, and destruction and death is the result. It is the law of our life.

God can not do more than give us proof beyond doubt. In our own way we have proven death. Will we try God's way and prove life? We have nothing to lose, only death; we have all to gain, life. See the sad tears falling as the voice of Jesus keeps calling: "Turn ye. Why will ye die?"

We ride the flood on its crest, and as we go singing and dancing, laughing and shouting through the whirlpools and rapids into the vortex of death we call it delight, pleasure, joy and happiness.

Oh, my soul, ignorant, burdened wreck! In death and destruction you seek to gain happiness.

Oh, darkness, how lovely thy depth!

Oh, rapturous joy, how sweet the cup of bitterness!

Oh, mocking, vanity world! Choosing that which brings forth fear and trembling, weeping and crying, misery, pain and death, to that which brings forth

safety, peace and rest, love, joy and happiness.

Jesus says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke *is* easy, and my burden is light."

Oh, my soul; wretch! You drink the blood and eat the flesh of the child in its mother's womb. Their flesh and blood so sweet seals your doom. Slayer of innocents, making this earth a living tomb.

Oh, kind, heavenly Father, in the name of Jesus we pray for faith, strength and encouragement, understanding and wisdom to do our part in this life's work. Teach us the way of thy kingdom, and when Jesus comes may he find us all faithful and reward us according to our work in thy holy and righteous law. Amen.

Oh, my soul, open thine eyes to the light! Canst thou see what thou callest life is death, and what thou callest pleasure is misery? What thou callest riches is debt, and what thou callest profit is loss? What thou callest white is black, and what thou callest day is night? What thou callest degrading and loathe as a blight are the ways of God to set you right?

Oh, my soul! let unholy passion and lust of the flesh, deceiver, and life's most poignant, cruel dart, in the name and power of Jesus leave my heart.

They say it is nature. In transgression nature becomes a false construction; in it errors grow and the devil edges in. Let us draw a brief outline and make a few short, rough sketches, and let each one paint his own pictures

and tint them with his own design of coloring.

You man, you woman, what are your designs? Are they holy or unholy? If unholy, then Satan, the spirit of unholiness, is ever trying to be embraced, and is your embrace. No picture was ever painted or drawn hideous enough to do the devil justice. When you embrace your loved one (hated one) in a lustful spirit you embrace a body whose hideousness never was nor never can be painted. A body wreaking with blood, covered with festering scabs and putrid ulcers, and flesh slimy and rotten. A body foul, putrid and dead, the odor of which would keep a hyena at a distance. A body in which the laughter is a piercing, agonizing wail, and the bright, entrancing eyes are the flashes and darts of serpents' forked tongues; whose dimpled cheeks and graceful lines of the features and youth's blush, that shape and paint the smile in which nothing else on earth can compare, are serpents' graceful curves and bright, glossy colors as they move and twist in the bright sunshine; the beautiful, lovely form clothed in gilded raiment and bedecked with jewels and precious gems, in which the rainbow, in its graceful, lofty arch and blended colors, in comparison would pale and grow dim, is the body and form of the monster beast unnamed and unconquered, that tears to pieces and devours all within its reach.

A faint picture of that which the unholy spirit brings forth. As are your works, so are you, in the eyes of the Lord. They that are hard hit by the truth will have an opportunity to receive great benefits. Open your eyes and see. Unstop your ears and hear. Every deed of unholiness and unrighteousness has its offense to meet, and every honorable, holy and righteous act will receive its reward. Every moment of your life

is recorded; it is its flow and omits nothing. The law of God is an even balance and full measure. All your deeds and acts must be met and judged in that law. And before another sun rises or sets you may be called before your Judge. Though the curtain is drawn ever so tight and the light turned ever so low, yet the eye and ear of the Lord is ever present and the recording angel hovers nigh. What are your thoughts, what are your contemplations? *What are your designs?* This life is going, the future is coming. In the end of this life, harvest, what will you gather for your bed? Will you gather thorns and thistles for your bed, pain and torment, or feathers and roses, ease and happiness?

Shall we hide the truth and keep silent on our iniquities? God says: "The lukewarm will I spew out of my mouth."

See the defacing and could be facing of lands and men, a country in internal strife and unrest. Hear the cry to arms; an enemy is threatening; not one, but all of us. Behold the mind (spirit) as one answers the call to hurl back the enemy (friend and brother) and subdue and conquer it (your own self). See that mighty army (force and power) marching forward, removing every obstacle in its path to get at the enemy (friend, self).

They carry swords, guns, cannons, powder, shot and shells. Their design is unholy; in it see the defacing. Forests laid waste, grain fields despoiled, homes burned, cities ruined, and the armies dashed to pieces against the wall of opposition (self), their own differences they had at home. Satan ever wriggles into the embrace of men and says the other fellow is your enemy; lick him, kill him. God says he is your brother and neighbor; love him as yourself.

All is God, and God is love. Do they kill the enemy and destroy their property because they hate them? No, but because they love them. They give their own lives, their homes and families, wealth and loved ones, their all, to correct their enemies' errors (own selves). Hate! There is no hate. All is love, for God is love and nature, or our original nature, to which God is trying to bring us back and have us understand. See the proof of our darkness and errors, look at the defacing of the land, all for love. Every man fighting for love, love to better his own condition and that of the whole land. But he is in darkness, deception and error; he employs destructive agencies, lays waste and tears down, instead of serving and helping to fulfill the law of love. Jesus serves and helps, adds to and builds up to fulfill the law of love. See the defaced country in the error of love.

If the same power and force were employed in true love instead of false love, paved streets would adorn the warring nations from capital to capital, and that which is defaced through error would be faced and the country be a garden and paradise. And they that are dead through error and false guidance would be alive and in happiness.

It is unbelievable that there would be as much suffering and death under the leadership and guidance of Jesus as under man.

If we can stand the strain to tear down, in which all is lost, why can not we stand the strain to build up, in which all is gain?

We destroy man's work and pile up our transgressions. Why not destroy our sins and build up man's welfare? Is it not very evident that our work is wrong end to, and that we are working against ourselves? God says he "will turn the world upside down." Is it time

for the turning? Hear the pleading voice of Jesus calling: "Turn ye. Why will ye die?"

Black is black, as white is white. Why are the wicked afraid of their fellow man finding them out?

All humanity is steeped in sin; the difference of their iniquity is hardly discernible; their color is very much the same. When they are afraid of being judged by the color, that can hardly be distinguished from their own, how much more ought they to be afraid of the pure and colorless one? How will they show up beside him? It says: "Then shall the righteous shine forth as the brightness of the firmament." So likewise shall the unrighteous shine forth as the darkness of night.

White is no color; it is that pure mantle by which color is judged or impurity discerned. So likewise is Jesus the pure robe of righteousness by which tainted and stained righteousness, or unrighteousness and unholiness, is discerned or discovered and judged.

Why are we so afraid of him who has only power to destroy our fleshly body in the earth, and whose law is changeable, and heed not "him who has power to destroy both soul and body in hell," whose law is unchangeable? Do our rich and acknowledged wise and smart men, and deceivers, liars, thieves and robbers, and all that do wickedly, use sound sense and judgment?

The mind's eye sees error and evil, as itself is evil and in error. *We are all in error.* It says: "In Adam's transgression gross darkness fell upon man."

Reason and proof will in time dispel the darkness and remove the errors. Man, seeing through the eye of the unholy spirit, puts the blame on the other fellow (as did Adam) and the judgment he heaps on him comes back. We think to protect ourselves against the

other fellow by putting up a defense (offense). When did God give you the power to read the thoughts in your neighbor's heart or mind? The heart that you read is your own; the evil and errors you see in your neighbor are in yourself. When did God give you power to judge your neighbor and pass judgment? When did you grow so big that you took the place of God? God says all is his, and that he is the maker and provider of all, and that he will sit in judgment and give rewards. God even has to provide and care for *you*. How can you look after the other fellow, only to help him with that which you have more than you need of that which God provided? If the other fellow finds out your spirit is help, he may beat you to it, extend help first, instead of putting up a defense (offense). In the spirit of help you build up each other; in the spirit of defense you build up an offense which in time will destroy you.

The blade of the sword, with its point and edge, is the offense: in the *hilt* lies the *defense* (it carries a guard). Defense is not necessary where no offense exists, neither is law, where liberty, justice and equality are respected. The hand that grasps the sword for that for which the sword is intended, sticking and cutting some one, has committed murder in his heart already. God in reading the heart will read the intent to shed blood. As you do unto others, so will it *be unto you*, the return or reward. The law of God is an even balance. In carving up the other fellow with your sword (or offense instrument) you carve up yourself. If your own son was brought to you all cut up, bleeding and dying, would it bring joy and gladness to you? As are your feelings toward your son, so is your heavenly Father's feelings toward *you*, his son. Why do you want to present your muti-

lated body to your Father? As grief and sorrow in an even measure (to fulfill the law) your grief and sorrow would be great.

Take your sword, break off the blade at the hilt, throw the blade (offense) into the fire and make of it a thing of usefulness, and that which has been its product, weeping and crying, tears, pain and death, will have passed away.

Retain the hilt with its guard; grasp it in the right hand; it will be an emblem of mighty power and force. As the guard was to protect you, as the hilt yet held the blade (offense), so now it will protect your brother, being harmless, the offense having passed away and the defense put up and established, you becoming your brother's keeper instead of your brother's slayer.

As your hand once grasped it to destroy, so now let it grasp it to save. Instead of the steel blade, with its sharp point and keen edge, an offense to your neighbor, place a white feather, the emblem of safety, peace and love, and humble submission to your God, from whom all blessings flow.

CHAPTER 248.

In doing the will of God, have faith and confidence in him; the world will not have room enough to store his goodness for his children. To do his will in whole as a *family* will be rewarded on earth and in heaven. You can not put your burdens on the other fellow nor eat off of him and the spirit of God be in you. Not that you rob your fellow man, but that you draw on your heavenly portion and will forever be that much less. When you have gained the earth for your own self you have drawn all your heavenly inheritance or portion and have lost your soul. Likewise, if you sacrifice earth life for the good of

others, God, you save and seal your heavenly inheritance.

They say we can not look after others like after our own. But how does God read your heart? He will read it that it is you, *you*, that is the obstacle and prevention to peace, love and plenty for all humanity. We are not here to do our will, but God's will. To love your neighbor as yourself or your own is doing God's will. You can not be of God's household unless the spirit of God dwells in you, which is in Christ Jesus, the example or fulfillment and proof. Whatever we sacrifice in the flesh for the purity of the flesh will redound to us in heaven to its fullness to the extent of the sacrifice or work. (Not in faith, but in doing. "Faith without work is dead.") May the pleasure be what it will. The senses and pleasures will be enriched many fold according to the acts of purity therein. The doing must be in love of purity, which will redound in joy and pleasure, the product of pure love. It is the grand, harmonious, glorious law of God, in which all are equal and will receive according to our work in the law, which is purity of the soul, righteousness and holiness unto God and man (his house). The law of God is perfect; it *will* not nor *can not* fail; his promises are infallible.

He that does an unholy or unrighteous deed will be that much less, or poorer, as the deeds done in the flesh against purity. All our deeds and acts are written in the heart and in the harvest, end of the world, will call for an equivalent, may it be good or bad. In purity life goes upward to immortality; in impurity it goes downward to death. "Dying, thou shalt die," grow less until dead.

Though I say I love you, to do you good, to be of service. Not that it is my love, but God's love through me, I

being the willing machine or transmitter, yielding to his touch or guidance. Love is of God in those who are godly. Love is of the flesh in those who are ungodly. Flesh love, or lust of the flesh, is earthly and will pass with the things of earth, in which is its life. God's love is heavenly and will live in Paradise. Kind after kind. The pure love of God is not love of self, indeed can not be, but love of others, in which it is increased, or love of many; in self it is but single and dead. Love not returned is like a harvest without seed to replant. God's love will be returned a hundred fold, for his love is in fullness. Fullness is the measure of God's love. A person having no wife or husband in his will bequeaths his earthly goods, be they much or little, to the State, which will supply farms, educational and training schools for orphans, and give them several hundred dollars and their freedom when of age, giving them an equal show and chance with others growing up in their own home, and expressing a wish to be buried in the community where they die, the earth claim its own in its place. It is not through hatred or malice to blood relatives, but through love, as they that do the will of their Father in heaven are sisters and brothers. In their own selves doing the will of God they can not be a respecter of persons (flesh). Earth life is not life, but duty. Life lies across the valley of death and is built on duty performed and God's will done.

In a life of self, or for one's own, is created a nature or law of self (earth), which is transgression of the law of God (heaven). Selfishness creates dissatisfaction and contempt. "Worship God, and not man." The spirit is life, the flesh is death. In myself I am but an animated being or mechanism, the spirit, Jesus, or love of God in me being the

sustainer or provider of my desires, I being a free creature, with understanding of the responsibility of my deeds and acts, or of good and evil (the consequences). The missionaries say they sacrifice their lives for Jesus. In the taking of money for their work, money becomes their supporter and sustainer (life). In it they nail Jesus to the cross, eat his flesh and drink his blood. Instead of letting Jesus take his course and work through them, they take their own course and work through money, and keep Jesus hanging on the cross (people in distress and grief). It says: "How can they preach the Gospel (to all nations) without being sent?" The expenses must be paid by the senders. But in all cases the fleshly body must be supplied and supported by the sweat of their own faces (recognition), in honesty and righteousness by their own hands, be it the senders or preachers. The law of God is equality. "God is no respecter of persons." In not supplying the flesh body in the natural law they draw on the spiritual body to fulfill their wants and desires of the flesh and eat up their souls. Every hour one puts in for self he grows poorer. The fleshly body is paid on earth, the spiritual body is paid in heaven. "You can not serve God and mammon" with the same product. Flesh and spirit will not mix as one body, but dwell together in the earthly body in a design, or form, or frame, or plan set forth by God and his Son for a season, then will be reaped and separated, and be without mixture or companionship. Tares and wheat live together in the earth on the same substance, yet will be separated in the harvest.

After the tares were sown with the wheat, God said to let them grow together till the harvest, then separate them: not to pull them up then, for fear

they would destroy some of the wheat. At harvest time the wheat will be ripe and easy to tell from other seed; the stalks (wicked man and the things of earth) will be left for the fire, so it matters not about the disturbance when the wheat is ripe, as the wheat when ripe becomes an unmixed and separate quantity. The tares and the wheat are the good and bad of humanity, and in the harvest will be ripe and easily told or recognized, so the reapers can gather and separate them without loss.

As there are no two persons just alike, so it is reasonable to believe that there are no two planets or worlds just alike. Glorious will be the reaping to those who reap life.

It says: "Line upon line, precept upon precept." They that teach the doctrine of faith and grace as sufficient for salvation are remnant and parcel pickers, and as they are remnant and parcel pickers of the law, so will be the good things of heaven remnant pickings unto them: it is the size, quantity and quality of their god. In picking parcels out of the law which they think will protect them in their iniquities (lying, deceiving, thieving, robbing and adultery) is their false pulsations of the heart (black spots) and insufficiency of comprehension of the greatness of God. To carry out God's full interpretation of the Scriptures (line and precept) would make a book larger than the earth. He has given us a mind to perceive and carry out some of the work and be his help through teaching the truth one to another and living it, building up the true Gospel throughout the earth.

"Believe on the Lord Jesus Christ (the greatness of the universe) and thou shalt be saved" is followed by "Faith without work is dead." Work is the maker of all things. God made all things that were made, which is fol-

lowed by creation of its kind, bringing forth the greatness and fullness of God, life and blessings without end, forever.

Not only believing in God, but obeying him. Not only receiving the true light of God, but walking therein; be an example, lamp. He that has a grain of purity in his heart will not stop with faith and grace alone, but will add obedience, duty and doing to the law and make it whole.

They that preach fragments of the law as being sufficient are dangerous; they are Satan's gospel bearers; they throw a shadow on the true Gospel of God so they can work in obscurity.

God did not give man common sense merely as a filler-in, but as the most precious and lofty precept for guidance and walking in his ways. Wise are they that will acknowledge and accept the whole law and try to fulfill it with all their spirit, soul, heart and strength (not changing the word mind to spirit, but spirit will be over mind and matter in the end). Obey the whole law of God and give glory to him and thou shalt be saved in the whole, or in full. Oh, oh, oh, senses in their fullness of health, vigor and strength throughout eternity in the Paradise of God. What does it mean? What?

Great and holy God, shed thy light so we may see and understand thy greatness, and may it create in us a greater love for thee and save us. Hear us in Jesus' name. Amen. Though believing in the Lord and calling on his name and being saved by faith (the light of God shed upon you), what treasures have you laid up? He says he will reward according as our work shall be.

It is not that our inventors are making anything new, but that they are bringing old things in parcels out of darkness that were from the beginning of the world; they will be coupled up in the

Sabbath, the day of the Lord, and made perfect, and there will be rest and blessedness in the joy of its glory.

The inventor sacrificing his life, giving up that much of his time, will benefit many. And in his bringing to light and unfolding the hidden things of God through being a patient instrument through which God reveals his great works, gives it free to all men, it will return to him many fold in that great day when God gives reward to the faithful. If money and profit is accepted therefor for self the work is paid for and settled in full. A just law pays but once. When once done as a family for God's sake, free to all men, God's children, without secret or selfishness, light will be shed in great rays, revealing and unfolding in great amazement. As long as things are kept in secret they are kept in darkness; and as long as things are monopolized they are under lock and key, and the bringing forth and unfolding is slow.

When we once submit to God as a family, brotherhood, and work with him he will work with us, and there will be something doing. It says: "In the beginning the earth was without form (productiveness), and darkness rested upon the waters (people). God said, Let there be light." Heavenly bodies lent their light. And afterward the spirit light was lent in Jesus as the light, when man had plunged into darkness. Though man did not accept it and even tried to put it out, they will be glad to accept it when their trials, afflictions and darkness become unbearable. In the call for mercy and help by humanity in their afflictions, God will again hear. Michael will stand up; Jesus will come again, the light of the world.

Earths and heavens are created. Life is made for pleasure, also the things

thereof which are members or parts of it, and in it are planted the seeds of creation (reproduction); kind after kind. God said let there be light upon the earth and it held fast. Darkness would not have interfered with man had he obeyed God, who was then the overseer.

After man fell darkness fell on him, and the words related to him. Man's light became darkened; his knowledge became confused, doubting in his mind. Man having dominion over the earth, he must now work his way out of the darkness into which he fell, which is leading him into hell. When Adam disobeyed God he became his own overseer. But the words of God, "Let there be light," still hold fast. Man will yet come out of darkness and obey God, and God again become the overseer. His plan or first covenant by witness can not fail, for the law was perfected from the beginning, before the making of man. Man in his disobedience switches off from God or the living way, and when he becomes satisfied that it is sure death, as God said it would be, he will repent, forsake his wicked ways (ways of death), and live, and his former life will no more be coveted nor remembered.

When once purified in the fire (perfectly satisfied) nothing more can contaminate it or take it out of God's hands, purity.

The finish will be the end of the world (impurity in man), harvest, or end of the world (corrupt man). The cycle made, or seven thousand years finished, the journey of the earth completed and subdued and conquered. Death and darkness having passed away, the glory of God, light and life in its fullness, will reign for evermore.

As long as we do not turn to God he is unsearchable and beyond finding out, and we grope in darkness, sin and death.

Jesus says: "Turn ye. Why will ye die?" Shall we turn? "Whosoever will may turn."

God says he will turn the earth upside down. They that stand by him in the turning will keep out from under and keep on the turned-up side. They that try to prevent and hinder its turning will be caught underneath and ground up; the turning and grinding will stop for no man. It is either get on or keep off.

No one can sell the Word of God and be a true disciple of God. You can deliver, but not sell. You can be the willing instrument through which the Word may be delivered. He that prophesieth for money or earthly gain is a false prophet. His prophecy may not all be false, but he himself is a false prophet; he is not on the pay roll of God. Salvation is free through the free Word of God, Jesus; he who sells it or him sells his own salvation, becomes a Judas.

All is nature, all is natural. There is but one law, there is but one God. If the war in Europe is carried on next summer over the same battlefields the waters will become poisoned (blood of dead men), and the air, too, will become poisonous. For lack of workers, ruined crops and large acreage unworked, products will fall short. Famine and pestilence will be in the land. Disease will become contagious, the helpers will become stricken, help will call for the death of helpers, funerals will call on men to dig their own graves. All is natural, the product and result of unrighteousness and uncleanness. Unless we forsake our wicked ways flesh will be destroyed from off the face of the earth. Individual or nation can be saved by turning to God, following our Savior.

The grand and glorious law of God is an equal balance and full measure; there is not an act or deed done but will have to be met.

That which I take by force or privilege from another is what I owe. If I give fifty cents to another in need, in love, mercy and kindness (charity), I have that fifty cents coming; not only in increase, as in the law of earth, but multiplied fifty times fifty, as in the law of God. The earthly increase God multiplies. In the law of earth you increase the amount by adding to yours an equivalent or some proportion from man to man, and in the earth yielding in its law, be it 10, 30, 60 or 100 per cent., according to conditions or work and attention in the law.

But in the law of God you add yours to fullness (God), which is 100 per cent., or multiplied by its own self. God pays in whole or in fullness, of which he is the law, given and sent to us in his Son, Jesus. They that sacrifice their lives for the purity of the flesh, holiness unto God, or that sacrifice the profit (robbing) system, profiting at the hands of others, will receive a hundred fold, or their sacrifice or work multiplied, to be added to fullness or whole, God, which is their first inheritance as a child of God, whether by birth, being brought forth in purity of the soul, or by adoption, having been brought forth in impurity of the flesh and being redeemed in Christ.

It is not that in giving of our own to charity (to the needy or worthy cause) that we are that much poorer, but that we are that much richer. To give that which is not ours marks or accounts our debt, and to receive at the hands of others for one's own self when not in need marks or records the receiver's debt. God reads the heart. And putting another in debt, thinking to gain thereby, is selfishness or robbery. "The thief shall die." In the law of God you can not profit at the hands of your fellow man. Our weights, measures and ac-

counts at all times should be Jesus, and all our work in him. Let him be our standard.

We are in darkness, or turned around. The true Gospel of God is the opposite of the gospel of the flesh.

The taking of life for profit or in anger is an insane or mad deed by those who are in error or insane at the time, not understanding the law of God or being in their right mind to comprehend the outcome or result.

A murder is the taking of life by a jury and judge and executioner, or body of men under deliberation, being in their right minds and time for thought, and without prejudice.

A deed or act in sane deliberation and with witnesses becomes willful or established and has to be met. The killing in madness or fury is the law's execution of iniquities, or unrighteousness, the scavenger, consumer or equalizer of debt in the family. The taking of life by deliberation and consented to by witnesses seals it.

"They that take the life of man, their lives shall also be taken by man" (subject to), the scavenger, consumer or equalizer of the debt. Kind after kind. In it no man is safe and destruction of all men certain. In the law of God alone is safety. "Thou shalt not kill" (commit adultery, lie, deceive, steal or rob).

Though the murderer or wrongdoer escapes the hands of man on earth, he will be brought before God in the resurrection and receive his reward. There is no escape for the unjust and unrighteous; they must die unless they repent.

War is murder; it is instigated by men in deliberation, by witnesses that claim and profess to know God, right from wrong; in it their sins remain, and if not repented of, turn from their wicked ways, the debt will have to be met,

though it take all flesh on earth and all the goodness of earth to meet it.

If we do not forsake our wicked ways as a governing body or law of the land, life on the earth will be destroyed through the law's execution, which is its life or executor in justice and righteousness. Killing merits killing; mercy merits mercy. Kind after kind.

The last message of the true Gospel of God from the Spirit to the flesh, God to man, will go to the "nations, kindred, tongues and people," then will the end come, either of injustice and unrighteousness, or the end of the world, man and his works. Repentance alone can save. God can not save us in our sins. Defiled and unrighteous flesh must perish when once beyond redemption, probation closed, time fulfilled, the work of the flesh man finished.

The world (man) is blinded. It says: "He that does not care (provide) for his own (himself included) is worse than an infidel." He that is worse than an infidel can not receive the true Gospel, or light of God.

The Gospel carriers must be free. No one can receive the true light that does not support his own and himself by the sweat of his own face, work of his own hands (product). The preachers and all would-be Gospel carriers that peddle it and sell it for earth life and flesh body work in that life and are that life and spirit, and can not see in the light and spirit of Jesus and heaven life. *They are not the producers of the Gospel; it is not their product.* The true Gospel carrier must provide for his own and himself beforehand in the sweat of his own face, in holiness and righteousness, and draw his support from it. He alone can receive the whole and true law of God, spirit wisdom. Otherwise they receive only glimpses and fragments. The appetite and desires of the flesh for

the flesh must not rise and be obeyed over holiness and righteousness, or death will follow, light will become darkness.

The heavens were made; they are the life or substance of increase. The earths are created and are the footstool of materials in which life has its combination and harmony, the heavens and the earths becoming one, the knowing spirit (man), in whom is the knowledge of these things through Jesus, their brother, the Son of God, through the grace of God, light and knowledge, pleasure and joy, the realization of a parent, sisters and brothers, and a universe, the paradise of the living man (soul), Ghost or Holy Spirit when finished in Jesus, and be the godman in the Paradise of God.

In helping your neighbor when in need, sharing his misfortunes and helping to bear his grief and trials, is believing in the *law of mercy*, God, and God will repay. In making him trouble, or profiting at his expense, causing him loss and hardship, you believe in the law of might and power in the privileges of men, and *power*, the law of God, will pay in like manner and destroy you (an even measure).

The Roman Catholic that has enmity in his heart against a Protestant is not a child of God. Likewise a Protestant that has enmity in his heart against a Roman Catholic is not a child of God. God is powerful and intelligent enough to do his own battling if fighting were necessary. Jesus says: "Follow thou me." Not in envy, fear or trembling, but in love (brotherhood). They that fight to *save* are *lost*. The law of Jesus is love and obedience to God, and not fighting and obedience to man. 'The war of the mouth and envious tongue and pen is just as deadly and insane in destroying souls as is the war with sword and cannon in destroying flesh.

The following of man-made laws and

doctrines does not make void the true law of God or change it in the least. The true Gospel is Jesus, regardless of what man believes, says or does.

Jesus says: "I in you and you in me." God says: "Seek and you shall find; search the Scriptures." Jesus is with and open, then, to all that can read and reason. Schoolhouses can be built in heathen lands or among all people, and people educated so they may find God. God did not give it over to man to save his children, but to educate them so they can seek and search the Scriptures for themselves, and God reveals his light to them. "Light is not in man," but in Jesus, the word of God and Savior of men.

Jesus said to Peter: "If you love me, feed my sheep." Not in love alone, but in doing the work he would leave with him to do, teach the heathen, so they may become the children of God; not only by word of mouth, but by example in well doing.

"Christ was crucified for all men; he will no more be crucified." In the days of Moses divorces were allowed by Moses, for the law had not yet been given, fulfilled, proven and witnessed. Bigamy and adultery were forgiven in repentance, for man at that time was under faith and grace. The law of God had not yet been fulfilled and sealed and was not binding, for Jesus was yet to come to pay for the transgressions and redeem them that had faith in God and believed in him, by the grace of God, whose mercy and grace abounded over the transgressions of men in their weakness of the flesh and dim light of understanding. But now Christ has been crucified, paid the ransom and fulfilled the law, and all are held in the law. There is no more life or forgiveness under faith and grace, but under *faith* and *work*, believing and doing the law

in full, and by the grace of God receive life eternal through Jesus.

We can rest assured that since the fulfillment of the law all are held in faith and work, *knowing, believing* and *doing* the whole law with all our might.

All life and power lie in the human heart; it has become foul and impure to the extent of decay and rottenness, in which the defilement and corruption call for a speedy cleansing and renovating, or strangulation and death must ensue.

God and his Christ can not save us. Man is free, and the law is set and changes not. "The wages of sin is death." "The transgressor shall die." Impurity must be purified. "God can not save us in our sins." The *message* is given. "Repent, for the kingdom of *heaven* is at hand." The last call to the struggling, dying heart, God offering the only remedy in the world for its healing.

"The kingdom of God is righteousness." The judgment of God is an even balance and full measure. It says: "Judgment will be laid to the line and righteousness to the plummet." All debts must be paid, all acts met. Earth will claim *its own*, as heaven will claim *its own*.

Sacrifice the unholy and unrighteous desires of the flesh and work for the Lord. Get clear of earthly debts, so your spirit will be free to meet Jesus in the air when he comes to call his own to live with him forever; "that where he is you may be also."

"Jesus will come without sin unto salvation." Which is his *Church* and *Spirit* preparing a people to live and work for him, look for him and greet him, and rejoice in his coming, and answer to his call and receive reward according as their work has been.

That day will surely come when God will withdraw his mercy if the world (people) repent not; when mothers will see their children butchered and eaten, and themselves ravished and murdered by merciless savages in human form. There will be weeping and wailing by the mothers, but their cries will fall on deaf ears; and there will be gnashing of teeth by the human hyena (Satan), seeking whom he may devour.

Dear Father in heaven, Almighty God, thy law stand firm forever and ever. Praise thy holy name, thy just and righteous law. We pray to thee for light and strength to overcome our iniquities, live and work in thy law, and when life's work is over be saved into thy kingdom, to live with thee forever. We ask in the name of Jesus. Amen.

FAREWELL.

Think not harshly of me in this mixed-up and confused writing; a greater work will be written. First is the clearing of the rough, uneven ground, the planting of the seed, then the cultivating and harvest. In reading my work or writing do not consider the raw material from which the fabric is made.

Consider its weaving, its texture, its color and the fastness of its dye. Will it wear and stand washing? Though I spent my time and hard-earned money in this work that will be laughed at and called foolish by some, yet I am not crazy. It is done because I love you and believe in a future life, wherein all is love, and hope to meet you all there. Not alone that I love you, but God loves you, and sends the message through me, a willing servant.

NOTATIONS BY THE READER

NOTATIONS BY THE READER

NOTATIONS BY THE READER

THE NEW YORK PUBLIC LIBRARY
REFERENCE DEPARTMENT

This book is under no circumstances to be
taken from the Building

[illegible]

200

